

THE
Monthly Repository.

No. CXC.]

OCTOBER, 1821.

[Vol. XVI.]

Original Letters from Mr. (afterwards Archbishop) Secker to Mr. John Fox.

From Mr. Secker.

London, July 28, 1716.

DEAR SIR,

SINCE the receipt of yours I have been pretty much upon the ramble, and amongst other places, at Oxford: which has kept me something longer from writing to you, without being able to afford any entertainment to make amends for it. At Oxford the people are all either mad or asleep, and it is hard to say which sort one could learn most from: only the former sort break out sometimes into flights, which, because the by-standers laugh at them, their fellows take for wit.

But you have provided me a task of a very different nature from telling stories, that I ought to apply myself to, viz. to inquire whether the prophets really understood their own writings or no, to which the honestest answer perhaps would be, that really I don't know; but since ignorance of any thing is now-a-days no great bar to talking upon it, I shall wave this plea. And, therefore,

1. That they might not know the circumstances, as the time and manner of the accomplishment of those things which they sometimes prophesied of, is very possible in itself, and pretty clearly asserted in Dan. xii. 4, and especially 1 Peter i. 10—12. But this is being ignorant, not of what they said, but of what they did not say: and yet these general predictions might be very justly applied to the particular cases when they happened. Of this nature, perhaps, the prophecy of Joel is, which you mention.

2. That they did not understand their own words cannot well be concluded from the obscurity of them, though it may be from thence probable that we shall never understand them: because a language so different in genius, and so remote in time and place from our own, and contained in the compass of one small book, can't well be otherwise, especially in those things which are delivered with some emotion

of mind, such as poetry requires, and prophecy (for what reason we are not now to inquire) always had accompanying it. The book of Job is as obscure as any of the prophets, and yet I think nobody needs question, whether the author understood himself. The like may be said of Ecclesiastes. And, therefore, whether a figurative way of writing passed for elegant then, as it does now in China, or whether it was appointed to try the diligence of men and raise the worth of their faith, or however it be, we have no reason to suspect (as some do) that the prophets wrapt themselves in darkness to cover a cheat, since the poets and moralists, who had no cheat to cover, did the same thing.

3. If the distinction (which Grotius takes so much notice of) of the literal and mystical sense of prophecies be just, we have no great reason to question but the prophets and people too understood the literal sense; and the reason is plain, because the language was their native tongue, and the thing delivered in it, concerned them immediately, either for direction, encouragement or terror.

4. But the main difficulty, I suppose, is concerning those prophecies that relate to the Messiah, or are applied to him in the New Testament; and here, that David did not only speak some words that related to Christ, but actually understood them of him, which yet seem to have as obscure a reference that way as most in the prophets, the Apostle Peter asserts most positively, Acts. ii. 25—34. And I dare not take upon me to contradict him. But as it is nowhere said the case is the same in all the other quotations, some have supposed that when a prophecy is said to be fulfilled, nothing more is sometimes meant, than that the thing which then happened was very properly expressed in the words of that prophecy; which they prove not only from the strange force that must otherwise be put upon several texts of Scripture, but from several instances of the like

way of speaking amongst the Jewish authors, whose customs the apostles doubtless use; and, if I mistake not, from some texts which are quoted in several places in different senses; one of which must be understood in this way of accommodation. Now, as these sort of prophecies never meant the Messiah, their authors might understand their meaning very fully without thinking of him. And hither must those quotations be referred, of which some think there is great plenty, that are only arguments *ad hominem*, drawn from the sense which the Jews commonly, though perhaps without reason, gave to certain texts, as they did unquestionably interpret many places of the Messiah, that seem to be less designed for him than those the apostles quote; and these arguments must be conclusive to the Jews so long as they held to those interpretations. And if they should ever allow themselves free thought enough to call in question the infallibility of their teachers who had so interpreted them, the greatest bar to their conversion was removed, and they were in a fair way to receive Christianity upon more proper grounds; so that they were by this means brought into a sort of dilemma. But, after all, if this should not appear satisfactory, we may allow, methinks, that some prophecies might neither be understood by their author nor others, till the event interpreted them. Thus we find that they understood not several visions that they saw, till an express messenger from heaven taught them the meaning; and, perhaps, where this was not done, they might never understand them. Thus also the Revelation of St. John is thought by some not capable of being understood, till the times it relate to are past; and certainly, since most of those who read it cannot understand it, there was no necessity the author should, who was just going to die, and so less concerned in the matter than they. Nor are such predictions useless, provided the application appear to be just and certain, after the thing is come to pass, and that it was morally impossible any thing else should be meant. Thus, if a man is told the meaning of a riddle, which contains in it a great number of circumstances, he will at once see this answer will fit them all, and that no other well can. And, therefore, I am not out of hopes

but St. John's Revelation, the darkness of which has been objected to Christianity, may some time or other become a bright and surprising confirmation of it. But then where the prophecies quoted are of such a nature, as that they can neither be discerned to belong to Christ beforehand, nor to belong to him rather than some other person or thing afterwards, this will not hold good; but we must either have recourse to some of the things I have mentioned before, or be obliged of necessity to say, as I think we may without forfeiting our Christianity, the writer was so far mistaken.

Pardon, dear Sir, the confusion and inaccuracy of what I have wrote, and assure yourself I would not trust it with every body in such a condition. But amongst friends, letters, as well as conversation, ought to be familiar.

Mr. Wilcox, one Sunday, sent word to his congregation that he should not preach amongst them that day, and he believed never again; they suspecting, and I fancy with reason, his design was to conform, went to him in great numbers the next day with prayers and tears to divert him from it, which at last they did, and soon after he preached to them again, from 1 Thess. ii. 17—19, and assured them, Nonconformity was the cause of God, and that he had never sought for any preferment in the Church, though he did not question but he could have had it; that the care of their souls, which belonged to him, obliged him to cast out Mr. Read, (by name,) and that he would do it, if it were to do, still. He complained of Mr. Jackson's family by name, and of all the ministers, except one or two, shewing no regard to him, nor so much as visiting him.

Sam. Chandler is married; his wife's fortune is tolerably good; what her humour will prove, time only can shew; he likes her well at present, but if she proves barren or froward, resolves to divorce her.

I am, Sir,
Your friend and servant.

[This letter was signed by Mr. Secker, and afterwards by Mr. Chandler, who was probably present when it was written.]

From Mr. Secker.

London, Thursday, Oct., 1716.

DEAR SIR,

I admit very readily your whole apology, and am obliged to you for every part of your letter, excepting that which seems to bear hard upon our friend Sam. Chandler, and in that part I intend you shall be obliged to me. Sam, I am very well assured, is in perfect charity with you, and would be more than a little concerned to think you were otherwise with him. You are, in short, a couple of very good friends that have fallen out about a trifle long enough ago to have forgot it, and want nothing of being reconciled but only to be told that you are so. If there were any thing of sharpness in his last, I suppose it was only in the complaints I desired him to make, though I gave him no directions as to the words. But to leave this—Mr. Read has been married almost a month. Two or three days after the wedding, his spouse gave him a letter that Mr. Wilcox had wrote, with a design of putting a stop to the matter, about a quarter of a year before he turned him out of his place. Jerry Burroughs's wife is with child, and he is going to take a house. Poor Monkley is very much mortified upon the occasion, but gives his friends to understand, by obscure hints, that Mr. Burroughs's triumph will not be long lived. But this wants confirmation. Kirby Reyner has had one chance more for success in the world, and willingly let it pass by him. What the next will be I know not. When Mr. Freke died, (by the foreign news styled Minister Nonjurant instead of Nonconformist,) Mr. Reyner's interest in that congregation was so great, that if Dr. Avery would have accepted the place of pastor, nobody could have been chose assistant but himself. But the Doctor chose rather to be Mr. Reyner's assistant, and Mr. Reyner resolved not to be pastor, and so all the matter fell to the ground. I suppose you have heard long ago that the Doctor is married, and has £600 a-year settled on him. Kit Fowler, a young parson you must have heard of, has changed his band for an apron, and turned grocer; and Cruttenden is married to Cliff's widow; and will, if I mistake not, in a little time degenerate into a bookseller.

Thus you see what a falling away there is amongst the young men of this generation. If after all this news you should be desirous to hear any thing of the personal condition of your humble servant, you must know I have made a small change in my studies too, from the spirit to the flesh; or in plainer terms, from divinity to anatomy; which, with a little experimental philosophy, and a little good company, will fill up my time this winter, and then in the spring I shall go down into Derbyshire, and be buried with my forefathers. But to shew you that I have not entirely forsaken divinity, practical at least, I shall mention to you a note of Mr. Henry, which I met with lately in the course of my reading, upon the story of the fig-tree. Observe, says he, how intent our blessed Lord was upon his work. He came out without his breakfast, and when afterwards he found himself an hungered, he was contented with a few raw green figs, when something warm would have been much more proper for him. As I intended this letter for a rhapsody, I shall mention a story next, which has nothing common with the last, but Mr. Henry's name. Mr. Emlyn went to see him once at Hackney, and Mr. Henry fell into discourse of a good man of his church just then dead, whom he represented as a man of heavenly affections, and very dead to this world, for he had often heard him say, there was nothing upon earth he was sorry he should part with when he died, but his Bible. Emlyn was so provoked at the nonsense, that he took his hat and gloves and went away almost without taking leave.

We have had a great deal of talk about the Scotch silver mine. I am told, from good hands, that Sir Isaac Newton says he has proved the ore, and finds it to yield $9\frac{1}{2}$ d. an ounce, and that it will be likely to pay all the nation's debts in a few years' time. The prince has gained very much upon the affections of the people about Hampton Court, and every body after his example affected to be popular. One of the young princesses, at a ball there, after she had danced till she was weary, retired into a corner of the room and said she would dance no more that night; but a gentleman, that was desirous of the honour, got one of their acquaintance to beg she would dance

once more with him; she inquired immediately who the gentleman was, and as soon as she was told he was a person of good interest in the House of Commons, "Oh dear, is he so!" says she, very pertly, "Nay, I'll do any thing to oblige the two Houses," and rose up immediately. But I must put an end to this medley, which I hope you will receive in the same disposition in which it is written, and in which you have often seen me when I would have said nothing, or forced on a grave air to any body else, but could please myself in talking trifles to Mr. Fox. No valuable expression of friendship indeed, but a sure token of complacency, and a desire of intimacy, which has always been growing upon me, and I would not have absence or the formality of writing lessen.

I am, dear Sir,

Yours sincerely,

T. SECKER.

Mr. Chandler is not at home, or I should have added his service.

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From Mr. Secker.

London, Dec. 1, 1716.

DEAR SIR,

I am ashamed to delay an answer to yours any longer, and yet in a very ill condition to write to so agreeable a friend, being confined at home by an odd kind of indisposition, and, as people generally are, pretty much out of humour upon the occasion too. This, however, might do me service with one that knew me less than you, and persuade them that dulness was accidental which you know to be natural. But excuses apart. I remember in your last you seemed not yet to be fully persuaded of our friend Sam's good humour, and therefore once more assure you he is as perfectly in charity with you as ever you thought him, and the only reason why he has not wrote to you for some time, is either business or mere carelessness; which of the two has the greater share you should know from himself, I dare engage, by the next post if he were in town; but he has been down at Bath for some time. I must give you to understand also, since you seem not to do it, that Mr. Chandler's wife is no other than his church at Peckham, to which he has been contracted for some time, and the public ceremony is to be performed

upon his return, the 19th inst. Mr. Monkley is chose at Mr. Freke's place, which Mr. Reyner, I believe, might have had, but declined it. His exaltation does not seem to make any great change in his temper, and I hope he will prove a very honest man. I have made inquiry about that representation of the Dissenters' case you speak of, but cannot meet with any person that ever heard of such a thing. If you remember the heads of it, pray let me know them. People talk of some acts in favour of the Dissenters this winter, but on what grounds I know not. Some say that Lechmere is to be chief mover in the House of Commons, and Argyle amongst the Lords, which, if true, will be sure to ruin the cause. I have unhappily mislaid your letter, and therefore desire you will send me word again what books they were you desired the prices of. Patrick's Commentaries I think was one. They are exceeding dear, and some say likely to be reprinted. We have scarce any thing new, but Bishop Hoadly's pamphlet, which, without doubt, you either have seen or will see, as soon as possible, if you love the cause of honesty and truth, and have curiosity for so great a novelty, as to see it supported by a dignified clergyman. Mr. Anderson, whom I guess you have heard of, has lately had a conference with Dr. Clarke. I hope to have a sight of it drawn up by himself. If I can get abroad by Tuesday, may perhaps give you some account of the most remarkable things in it: for Mr. Anderson does nothing but what is uncommon. In the mean time, shall I say pardon or rejoice at the shortness of this, which I should scarce have prevailed upon myself to write, if the person had not made it agreeable to,

Sir, yours, &c.

T. SECKER.

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From Mr. Secker.

London, Feb. 13, 1717.

MY DEAR FRIEND,

I am to blame for not writing to you before now; the business and company I am engaged in are not sufficient excuses, and, indeed, I should not deserve your goodness if I were to trust to any excuse but that. Let but my friend believe me incapable of a designed neglect, and every other fault I will

honestly confess, and be careful to amend. I can hear nothing of the Dissenters' representation, and am inclined to think there was no such thing done, because in an address which they have now drawn up, they have only insinuated their desires by wishing themselves as capable as they are willing to be of more public service, (those are the words,) and even had some debate whether they should say so much. What effect this and the endeavours of their friends in the House will have, cannot be foretold, and indeed, at present, it is a little uncertain when the Parliament will sit. There has been of late a quarrel in the ministry. Some say it arose from personal pique; others say his Majesty is displeased with those that were the most forward for the prosecutions, because it appears there was not evidence to carry them on; others say part of them were against the French alliance; and others, stranger things yet. There is full as great an uncertainty about the Swedish affair. The persons seized upon, you see, are discharged, the papers they say are not opened yet, and the Secretary, it seems, had time to tear several before they could break into the closet. I have it from pretty good hands, that the design is as old as the Queen's time, and that there are copies of letters to the King of Sweden desiring assistance, and setting forth the strength of their party, especially amongst the common people and clergy. The author of the *State Anatomy*, which has made so much noise, is Mr. Toland, who, they say, is likely to be prosecuted for it. The Bishop of Bangor will certainly publish a second part of his *Preservative*, &c., in a little time. That best of clergymen grows every day bolder for the truth than ever. He has been preaching lately against the ceremonies and repetitions of the Common Prayer, from these words, "Ye men of Athens, I perceive that in all things ye are too superstitious." And to a friend of mine who was saying that some of the foreign churches had abolished confessions and subscriptions, and one particularly ordained a minister upon this general one, That there was one God, and Jesus Christ was his prophet,—Why, there would be no need, says he, of our professing any more of it, were it not for some of our leading men that

do not believe so much. But now we talk of confessions, what a learned one a gentleman in the West has made lately, and how it must edify the hearers to understand that the mutual attractions of bodies was as their quantities of matter directly, and the squares of their distance reciprocally! And, without doubt, a man that was acquainted with the sublimation of the vapours in the natural alembics of the hills, must be able to raise the affections of his auditory to heaven without difficulty. But a confession of faith in Sir Isaac will have more divinity in it I believe, in the judgment of your great men, than such a preface as Mr. Chandler has put to this same book. He makes no scruple of telling the world that the essence of a minister consists in his fitness and the people's choice, and that all his brethren do, is declaring him to be such antecedently to their declaration, and then giving him good advice and praying for him. And upon his proposing the question, What then is the use of ordination? he answers, If you mean by ordination, imposition of hands, ask them that know, for I do not. In the apostles' time it was a method of conveying miraculous gifts, &c. And this he declares for certain truth without regarding, as he says, the censures of fallible, partial men. What censure Mr. Peirce will pass upon this notion of ordination, he best knows. Mr. Peirce's sermon upon Jan. 30, is published, and they say is a very good one. A very mystical author has wrote lately to Dr. Bentley in defence of the disputed passage in John, which he understands the Doctor designs to leave out in his intended edition of the Gr. T. The Doctor sent him a very short answer, by which it appears he is not resolved upon the matter; that he intends to make not the least use of conjecture, nor printed editions, nor modern manuscripts of less than 700 years' standing, but has got 20 manuscripts of 1000 years each, which agree almost entirely, and by the help of which he does not question to exhibit the text, such as it was before the Council of Nice, without fifty words difference. There is a paper lately published, under the name of the Censor, in imitation of the Spectators, but infinitely inferior to them. Jerry Burroughs's girl is to be christened to-night. Mr. Monkley's boy is

not born yet; James Read they say is to marry the other sister. Jerry Hunt publicly uses the Arian doxology. Mr. Reyner is out of all hopes of a place, and all the world out of hopes of your humble servant. Mr. Pope and Mr. Gay have published a new farce, which was damned. Cibber ridiculed it upon the stage, and Mr. Gay beat him for it. Mrs. Oldfield is dangerously ill of a fever, and Wilks is going to leave us. But 'tis happy for you, that necessity puts an end to the fond impertinence of your

T. S.

The Visit of James II. to the Monastery of La Trappe.

[From *Butler's Historical Memoirs of English Catholics*, IV. 192—199, being a translation from the French of *Marsollier: Vie de Jean Baptiste Armand de Rancé, Abbé de la Trappe.*]

JAMES had heard of La Trappe, in the days of his prosperity. After his misfortune he resolved to visit a solitude, he had so long felt a curiosity to see.

As soon as M. de Rancé heard of his arrival, he advanced to meet him, at the door of the monastery. The king was on horseback. As soon as he alighted, the abbot prostrated himself before him. This is the custom with respect to all strangers. Nevertheless, it was in this instance performed in a manner expressive of peculiar respect.

The king felt pain at seeing the abbot in this humiliating posture before him. He raised him up, and then entreated his benediction. This the abbot gave, accompanying it with a speech of some length. He assured his majesty, he thought it a great honour to see a monarch, who was suffering for the sake of Christ; who had renounced three kingdoms, from conscientious motives. He added, that the prayers of the whole community had been constantly offered up in his behalf.—They had continually implored heaven to afford him renewed strength, that he might press on, in the power of God, till he should receive an eternal and immortal crown.

The king was then conducted to the chapel. They afterwards conversed together for an hour. James joined

in the evening service, by which he appeared much edified and consoled.

The king's supper was served up by the monks, and consisted of roots, eggs and vegetables. He seemed much pleased with all he saw. After supper he went and looked at a collection of maxims of Christian conduct, which were framed and hung up against the wall. He perused them several times; and, expressing how much he admired them, requested a copy.

Next day, the king attended the chapel. He communicated with the monks. This he did with great devotion. He afterwards went to see the community, occupied at their manual labour, for an hour and a half. Their occupations chiefly consist of ploughing, turning, basket-making, brewing, carpentry, washing, transcribing manuscripts and book-binding.

The king was much struck with their silence and recollection. He, however, asked the abbot, if he did not think they laboured too hard. M. de Rancé replied, "Sire, that, which would be hard to those who seek pleasure, is easy to those who practise penance." In the afternoon, the king walked for some time on a fine terrace, formed between the lakes surrounding the monastery. The view from this spot is peculiarly striking.

His Britannic majesty then went to visit a hermit, who lived by himself in a small hut, which he had constructed in the woods surrounding La Trappe. In this retreat he spent his time in prayer and praise; remote from all intercourse with any one, excepting the abbot de la Trappe. This gentleman was a person of rank: he had formerly been distinguished as one of the bravest officers in King James's army. On entering his cell, the monarch appeared much struck, and affected with the entire change in his demeanour and expression of countenance.

In a short time he recovered himself.—After a great variety of questions, the king asked him, "at what hour in the morning he attended the service of the convent in winter." He answered, "At about half-past three."

"But," said Lord Dumbarton, who was in the king's suite, "surely that is impossible. How can you traverse this intricate forest in the dark? Especially at a season of the year when,

even in the day-time, the road must be undiscernible, from the frost and snow."

"My Lord," replied the hermit, "I should blush to esteem these trifles as any inconvenience, in serving a heavenly monarch, when I have so often braved dangers, far more imminent, for the chance of serving an earthly prince."

"You are right," the king said. "How wonderful, that so much should be sacrificed to temporal potentates; whilst so little should be endured in serving Him, the only King, immortal and invisible, to whom alone true honour and power belong—that God, who has done so much for us!"

"Surely, however," continued Lord Dumbarton to the hermit, "you must be thoroughly tired with passing all your time alone in this gloomy forest?"

"No," interposed the king, himself replying to the question; "he has, indeed, chosen a path widely different to that of the world. Death, which discovers all things, will shew that he has chosen the right one."

The king paused for a reply; none being made, he continued: "There is a difference," said he, turning to the hermit, "between you and the rest of mankind: you will die the death of the righteous; and you will rise at the resurrection of the just. But they,"—here he paused; his eyes seemed full of tears, and his mind absent, as if intent on painful recollection.

After a few moments he hastily rose, and taking a polite and kind leave of the gentleman, returned with his retinue to the monastery.

During his whole stay, the king assisted at all the offices. In all of them he manifested a deep and fervent devotion. His misfortunes seemed to have been the means of awakening his heart, to worship God in spirit and in truth.

Next day the king prepared to depart at an early hour.

On taking leave, he threw himself at M. de Rancé's feet; and, with tears, requested his parting benediction.

The abbot bestowed it in a most solemn and affecting manner.

The king, on rising, recognized the monk on whose arm he leant to get up. He was a nobleman who had long served in his army (the honours-

ble Robert Graham). "Sir," said the king, addressing himself to him, "I have never ceased to regret the generosity with which you made a sacrifice of a splendid fortune in behalf of your king. I can, however, now grieve at it no longer; since I perceive that your misfortunes in the service of an earthly monarch, have proved the blessed means of your having devoted your heart to a heavenly one."

The king then mounted his horse and departed.

James II., from that period, repeated his visits to La Trappe annually.

On these occasions he always bore his part in the exercises of the community. He often assisted at the conferences of the monks, and spoke with much unction. It is said, that the king's character appeared to undergo a strikingly perceptible, though a progressive change.

He, every year, appeared to grow in piety and grace; and he evidently increased in patience and submission to the Divine Will.

In 1696, the queen accompanied the king to La Trappe. She was accommodated for three days, with all her retinue, in a house adjoining the monastery, built for the reception of the commendatory abbots. She was much pleased with her visit, and expressed herself to be not less edified than the king.

Both of them entertained sentiments of the highest veneration for M. de Rancé. Their acquaintance, thus begun, was soon matured into a solid friendship.

They commenced a correspondence, which was regularly maintained on both sides till M. de Rancé's death.

The following are the terms in which the king expressed himself, respecting M. de Rancé:

"I really think nothing has afforded me so much consolation, since my misfortune, as the conversation of that venerable saint the abbot de la Trappe. When I first arrived in France I had but a very superficial view of religion; if I might be said to have any thing deserving that name. The abbot de la Trappe was the first person who gave me any solid instruction with respect to genuine Christianity.

"I formerly looked upon God as an omnipotent creator, and as an arbi-

trary governor. I knew his power to be irresistible : I therefore thought his decrees must be submitted to, because they could not be withstood. Now, my whole view is changed. The abbot de la Trappe has taught me to consider this great God as my Father ; and to view myself as adopted into his family. I now can look upon myself as become his son, through the merits of my Saviour, applied to my heart by his Holy Spirit. I am now convinced, not only that we ought to receive misfortunes with patience, because they are inevitable ; but I also feel assured, that death, which rends the veil from all things, will probably discover to us as many new secrets of love and mercy in the economy of God's providence as in that of his grace. God, who gave up his only Son to death for us, must surely have ordered all inferior things by the same spirit of love."

Such were King James's sentiments respecting M. de Rancé. The abbot, on the other hand, entertained as high an opinion of him. The following passage, concerning the unfortunate king of England, occurs in one of M. de Rancé's letters to a friend.

"I will now speak to you concerning the King of England. I never saw any thing more striking than the whole of his conduct. Nor have I ever seen any person more elevated above the transitory objects of time and sense. His tranquillity and submission to the Divine Will, are truly marvellous. He really equals some of the most holy men of old, if indeed he may not be rather said to surpass them.

"He has suffered the loss of three kingdoms ; yet his equanimity and peace of mind are undisturbed. He speaks of his bitterest enemies without warmth. Nor does he ever indulge in those insinuations, which even good men are apt to fall into, when speaking of their enemies. He knows the meaning of two texts of Scripture, which are too much neglected :—' It is given you to suffer ;' and ' Despise not the gift of God !' He, therefore, praises God for every persecution and humiliation which he endures. He could not be in a more equable state of mind, even if he were in the meridian of temporal prosperity.

"His time is always judiciously and regularly appropriated. His day is

filled up in so exact a manner, that nothing can well be either added to or retrenched from his occupations.

"All his pursuits tend to the love of God and man. He appears uniformly to feel the Divine presence. This is perhaps the first and most important step in the divine life. It is the foundation of all which follow.

"The queen is in every respect influenced by the same holy desires.

"The union of these two excellent persons is founded on the love of God.

"It may be truly termed a holy and a sacred one."

Charleston, S. C.

June 24, 1821.

SIR,

I HAVE long intended to forward you a sketch of the history of Unitarianism in this city, but have been hitherto prevented by circumstances of a private and domestic nature, which this is not the place to detail. In fulfilment of this design, permit me to refer you to the "Memoir," prefixed to a volume of sermons by our late pastor, Mr. Forster, which accompanies this letter, and which Capt. M. Neel will deliver you, when called for. From this Memoir you will be able to gather the principal facts relating to this subject to the close of Mr. Forster's ministry among us. As soon as it became evident that he would be no longer able to continue his services, the society took measures to procure a suitable person for his successor, to be settled in the first instance as a colleague with him, should his life be protracted so long. Application was made to the President of Harvard College, Cambridge, to recommend a proper candidate for this station, who sent us our present pastor, the Rev. Samuel Gilman, at that time a tutor in the University. After Mr. Gilman had preached for us a short time, he was *unanimously* invited to settle with us, and ordained as our pastor early in December, 1819. Mr. Gilman's talents as a preacher are of a high order ; his attainments as a general scholar, and as a theologian, are respectable ; and his deportment in all the relations of life correct and exemplary. Notwithstanding the odium attached to his peculiar opinions, there is not a clergyman in the city who commands more general respect and esteem. The

society continues to flourish under his ministry, and the good cause of primitive Christianity every day gains ground. Our chapel, or church, as it is called among us, is a large building, containing, on the lower area and gallery, more than a hundred pews. These, with the exception of a few in the gallery, are all occupied; and the house is usually well filled on the Sabbath, by devout and attentive hearers.

The most perfect harmony has hitherto prevailed in all our transactions. Though the assessments on our pews are heavy, they are paid without a murmur; and when money is wanted for any benevolent purpose, it is cheerfully contributed. The number of those who habitually unite in the celebration of the Lord's Supper, of *white* persons, is about one hundred; of *black*, a still larger number. The theological books in the late Mr. Forster's library were purchased by a number of individuals, and presented to the church, on condition that a certain addition should be annually made to their number. Thus the foundation is laid for a library, which must, in process of time, become highly valuable and important. We have lately organized a society for the distribution of reli-

gious books, on principles strictly Unitarian. It has but just gone into operation; but I look, with confidence, for good effects to result from it.

We have likewise a benevolent society for the purpose of raising a fund for the relief of the widows and families of the deceased ministers of our church. A considerable sum is already obtained, and put out at interest; and this will be increased by the annual subscriptions of the members, and by collections annually made for this purpose at the church. We have lately introduced a new collection of hymns, published not long since by the Unitarian Society in New York. On the whole, though we have some difficulties to contend with, our prospects are fair; and, along with the general aspect of things, the "signs of the times," both in Europe and this country, give great encouragement to the lovers of the "truth as it is in Jesus." A spirit of inquiry is awakened very extensively; *Unitarians* have no cause to be apprehensive for the results.

M. L. HURLBUT.*

* We fear we may not have correctly deciphered our correspondent's signature. ED.

Alnwick,

September 4, 1821.

SIR,
IN the last Number but one of the Repository, [pp. 392—394,] are inserted some hints of mine respecting the propriety of forming a Hebrew-English Lexicon upon philosophical principles. Those hints were necessarily scanty and imperfect; and I now wish, with your leave, to add the following.

No lexicographer, that I have ever

1. The \aleph marks dignity, strength or firmness, and when inserted between two radical letters, forming an elementary term, it denotes the *consequence or effect* of the idea conveyed by the primitive term:

Roots.

בַּר a pit.
בָּשׁ to be abashed.
רָב to tremble.
רָר to form around.
זָע to disturb.
כָּב to extinguish.
מָר to provoke.

Derivatives.

בָּאָר an opening.
בָּאָשׁ to putrify.
רָאָב to faint.
רָאָר to dwell.
זָאָע to tremble.
כָּאָב to injure.
מָאָר to fester, rankle.

2. The letter ה denotes eminence, excellence or loveliness, and when inserted between two radical letters forming a primitive word, it generally retains its independent power, and influences the primitive accordingly:

Roots.

אב to desire.
 אל to protect.
 בר to manifest.
 זב to flow forth.
 טר order.
 כן to adjust.
 צל to sound.
 קל a noise.

Derivatives.

אהב to love.
 אהל to pitch a tent.
 בהר to shine.
 זהב yellow, shining oil.
 טהר pure.
 כהן to adorn.
 צהל to shout with joy.
 קהל a crowd of people.

3. The independent power of the letter ו seems to me to denote union, connexion or a tying, and when inserted between two letters forming a root, it generally signifies hypocrisy, rashness or absurdity:

Roots.

אב a swelling.
 אל power.
 אן sorrow.
 דם to compare.
 זב to dart about.
 חד to penetrate.
 כס to enclose.

Derivatives.

אוב a conjuror.
 אול presumption.
 און idolatry.
 דום crime.
 זוב the fly god.
 חוד to propose a riddle.
 כוס an owl.

4. The letter י denotes power or energy, and when inserted between two letters forming a root, it generally signifies power or energy influenced by malignant dispositions:

Roots.

אב to swell with desire
 אר a mist.
 אה ah! where?
 אל power.
 אם to sustain.
 גל to roll.
 דק to beat.

Derivatives.

איב to swell with hatred.
 איר calamity.
 איה a bird of prey, a merlin.
 איל a mighty one.
 אים terrible.
 גיל to dance around.
 דיק a battery.

It should also be observed here, that these serviles, when inserted, have not only the significations attributed to them, but they also possess the powerful properties of converting nouns into verbs, adjectives, &c., and vice versa. This observation is capable of receiving abundant and decisive illustrations if necessary, but I shall not trespass upon the pages of your valuable work with any examples.

It would be a useful and valuable employment to ascertain all the *real* primitives in the language; to fix upon their genuine and primary significations; and to shew the independent and relative powers of all the letters called serviles when used in composition, either singly or alone, and in every state of combination. And this is the more necessary, as these subjects have hitherto remained in impenetrable darkness. I flatter myself that I have led the way, by shewing that all words having א, ה, ו, י, inserted, though generally considered as roots, are in

reality *derivatives*, and also by pointing out their independent powers and the effects they have upon elementary words. I will go a step farther. The elementary words in the language are few; many words besides the classes referred to are derivatives; and it is possible so to analyze the language, that all the remaining elementary words may be ascertained, and their respective derivatives judiciously arranged beneath them, according to the grand laws of association. This has been happily done in the Welsh language by my excellent friend W. O. Pughe, Esq., in his noble and herculean Welsh Dictionary, and partly so in the Greek, by the learned Dr. Jones, in his admirable Grammar of that language. Apply the same principles to Hebrew, and it will shine forth in all its sublime energy and finished simplicity.

WILLIAM PROBERT.

Sylva Biographica.

(Continued from XIII. 105.)

II.

NO. 212. THOMAS BAYLIE, a *Wiltshire* man born, was entered either a *Servitor* * or *Batler* † of St. Alban's Hall, in 1600, aged 18, elected *Demi* ‡ of Magdalen College, in 1602, and Perpetual Fellow of that house, 1611, he being then M. A. Afterwards he became Rector of *Maningsford Crucis*, near to Marlborough, and in 1621, was admitted to the *reading of the sentences*, at which time, and after, he was zealously inclined to the Puritanical party. In 1641, siding openly with them, he took the *Covenant*, was made one of the *Assembly of Divines*, and soon after had the rich rectory of *Mildenhall*, in his own country, (then belonging to Dr. George Morley, a royalist, §) conferred upon him; where, being settled, he preached up the tenets held by the *Fifth-Monarchy* men, he being, by that time, one himself, || and afterwards became a busy man in ejecting such as were then (1654 and after) called ignorant and scandalous ministers and schoolmasters. ¶ He hath written,

* "A poor University scholar, that attends others for his maintenance." *Dict. Anglo-Brit.*, 1715, *in voco*.

† "A scholar that battles or scores for diet in the University." *Ibid*.

‡ "A Half-fellow at Magdalen College." *Ibid*.

§ Who, after the Restoration, became Bishop of Winchester.

|| This, *Calamy* appears to admit, (*Cont.* 864,) only adding, "It was not for that he was ejected, but for his Nonconformity."

¶ In the *Ordinance*, (see XIII. 105, Note §,) among the Commissioners for Wilts is "Mr. Thomas Baily, of Marlborough," joined with "Sir Anthony Ashley Cooper, Baronet, Alexander Popham, Esq., William Ludlow, Esq.," &c. &c. Among the "ministers and schoolmasters" who were to "be deemed and accounted scandalous in their lives and conversations," are brought together "such as have publicly and frequently read or used the Common-Prayer Book since the first of January last, or shall at any time hereafter do the same; such as do publicly and profanely scoff at, or revile the strict profession or professors of religion or godliness, or do encourage and

De Merito Mortis Christi, et Modo Conversionis, Diatribæ duo. Oxon. 1626, 4to.—*Concio ad Clerum, habita in Templo B. Mariæ, Oxon.* 5 Jul. 1622, in *Jud.* ver. xi., printed with the former. He hath also, as I have been informed, one or more English sermons extant, but such I have not yet seen.

After the restoration of his Majesty, he was turned out from Mildenhall, and, dying at Marlborough, in 1663, was buried in the Church of St. Peter there, the 27th of March. Whereupon his conventicle, at that place, was carried on by another brother, as zealous as himself. (*Athen. Oxon.*)

III.

NO. 216. GEORGE KENDAL received his first being in this world at *Cofton*, in the parish of *Dawlish*, near Exeter. Educated in grammar learning in the said city, where his father, George Kendal, *Gent.*, mostly lived, he was entered a *Sojourner of Exeter College* in 1626, and was made *Probationer Fellow*, in the fourth year following, being then B. A. Afterwards, by indefatigable industry, he became a most noted philosopher and theologist, a disciple and admirer of *Prideaux*, * and his doctrines; and as great an enemy to *Arminius* and *Socinus* as any.

In 1642, being then B. D., he closed with the Presbyterians, then dominant, notwithstanding the King, that year, to mitigate his discontent, had zealously recommended him to the society, to be elected *rector of Exeter College*, on the promotion of *Prideaux*

countenance, by word or practice, any *Whitson-ales, Wakes, Morris-dances, May-poles, Stage-plays*, or such like licentious practices."

* John Prideaux, *rector of Exeter College*, and for 26 years "King's Professor of Divinity" in the University; in which office he "shewed himself a stout champion against *Socinus* and *Arminius*." Many "Outlanders, some of them divines of note, and others meer laymen, that have been eminent in their respective countries, retired to Exeter College for his sake, and had chambers and diet there, purposely to improve themselves by his company, his instruction and direction for course of studies." *Athen. Oxon.* II. 68, 70.

to the See of Worcester.* About 1647, he became rector of *Blissland*, near to Bodmin, in Cornwall. But being eagerly bent against that notorious Independent, *John Goodwin*,† left that rectory some years after, and obtained the ministry of a church in *Gracious Street*, in London, purposely that he might be in a better capacity to oppose him and his doctrine.

In 1654, he proceeded D. D.,‡ and

* "To his great impoverishment. He became at length *verus librorum helluo*; for having first by indefatigable studies digested his excellent library into his mind, he was after forced again to devour all his books with his teeth; turning them, by a miraculous faith and patience, into bread for himself and his children." He died in 1650, aged 72. *Athen. Oxon.* II. 69, 70.

† A zealous Arminian, and well known in the political history of his time as a determined Republican. He had the honour to be joined with *Milton* among the exceptions in "the Act of Indemnity," 1660; and also to have his "book entitled *the Obstructors of Justice*," written in defence of Charles's execution, "publicly burnt by the hand of the common hangman," according to Royal proclamation, in company with "*Johannis Miltoni Angli pro Populo Anglicano Defensio*," and the *Iconoclastes*. See Dr. Z. Grey's "Attempt towards the Character of the Royal Martyr," 1738, pp. 68, 70.

John Goodwin was born in 1593, and educated at Cambridge. In 1633, he became vicar of the Church in Coleman Street, whence he was ejected "in 1645, by the Committee for plundered Ministers," for refusing to administer baptism and the Lord's supper promiscuously to all the parish. He afterwards had a private meeting in Coleman Street. He died in 1665.

Calamy, with whom an Independent and an Arminian were no peculiar favourites, admits, (*Account*, p. 53,) that John Goodwin "had a clear head, a fluent tongue, a penetrating spirit, and a marvellous faculty in descanting on Scripture; and, with all his faults, must be owned to have been a considerable man." See also *Noncon. Mem.* ed. 2, I. 196—198. *Toplady* has bestowed upon John Goodwin an abundant share of that scurrility poured out on nearly all the Arminians who came in his way, and with which he has disgraced the pages of his "Historic Proofs of the Calvinism of the Church of England." See pp. xl.—xlvii.

‡ *Calamy* says, (*Cont.* 260,) "he was

upon the *Restoration*, he left London and became rector of *Kenton*, near Exeter, which he kept till the Act of *Conformity* was published in 1662, at which time, giving it up, he retired to his house at *Cofton*, where he spent the short remainder of his days in a retired condition. His works are these:

"*Collirium*: or an Ointment to open the Eyes of the poor Cavaliers;" published after the Cavaliers had been defeated in the West.

"*Vindication of the Doctrine commonly received in Churches, concerning God's Intentions of special Grace and Favour to his Elect in the Death of Christ.*" *Lond.* 1653, fol.

"Of Christ's Prerogative, Power, Prescience, Providence, &c., from the Attempts lately made against them by Mr. John Goodwin, in his Book entitled *Redemption redeemed*." * "Digressions concerning the Impossibility of Faith's being an Instrument of Justification," &c. These two last things are printed with the *Vindication*.

"*Sancti Sanciti*: or the common Doctrine of the Perseverance of the Saints: as who are kept by the Power of God, through Faith, unto Salvation; vindicated from the Attempts lately made against it by John Goodwin, in his book entitled *Redemption redeemed*." *Lond.* fol. 1654. This book is animadverted upon, by the said John Goodwin, in his "*Triumviri*, or the Genius, Spirit and Deportment of Three Men, Mr. *Richard Resbury*, Mr. *John Pauson* and Mr. *George Kendal*, in their late Writings against the Free Grace of God, in the Redemption of the World."

"A *Fescu* for a *Horn-book*: or an

Moderator of the first General Assembly of the Ministers of Devon, that met at Exon, Oct. 18, 1655."

* *Barter* also engaged in this controversy, and wrote "An Answer to Dr. Kendal," whom he describes as "a little, quick-spirited man, of great ostentation, and a considerable orator and scholar. He was driven on," says he, "further by others than his own inclination would have led him. He thought to get an advantage for his reputation, by a triumph over John Goodwin and me; for those that set him on work, would needs have him conjoin us both together, to intimate that I was an Arminian." *Reliq. Bart.* p. 110.

Apology for University-learning, as necessary to country Preachers : being an Answer to Mr. Horne's (John Horne) Books, wherein he goes all University Learning." Printed in fol. with *Sancti Sanciti*.

*Fur pro Tribunali. Examen dialogismi, cui inscribitur, "Fur predestinatus."** Oxon. 1657, 8vo. *De Doctrina Neopelagiana. Oratio habita in Comitibus.* Oxon. 9 July, 1654.—*Twissii Vita et Victoria. De Scientia Media brevicola Dissertatio in qua Twissii Nomen à Calumniis Francisci Annati Jesuitæ vindicatur.—Dissertationiuncula de novis Actibus sint ne Deo ascribendi?* These two last things are printed, and go with *Fur pro Tribunali*.

At length, after a great deal of restless agitation carried on for the cause, our author died at *Coston* on the 19th of August, 1663, and was buried in the chapel adjoining to his house there, leaving then behind him the character of a person well read in polemical divinity; a ready disputant, a noted preacher, a zealous and forward Presbyterian, but hot-headed, and many times freakish. (*Athen. Oxon.*)

LIGNARIUS.

Bristol,

SIR, September 24, 1821.

DR. KAYE, the new Bishop of Bristol, made his primary Visitation last month, and the Charge delivered on the occasion I have read with great pleasure. The spirit displayed through the whole, is worthy a Christian teacher, and the practical advices and admonitions addressed to his clergy, such as it would do all Christian ministers good to attend to. The chief of these I have transcribed, and shall be happy to see them placed in the columns of the Repository.

E. B.

The conclusion of the Bishop of Bristol's Charge to his Clergy, delivered in August, 1821.

"I proceed to another topic, the most important perhaps to which your attention can be directed, but, at the same time, the topic on which the greatest variety of opinions is likely to prevail; I

* This was a dialogue between a criminal who excuses his crime, on the plea of predestination, and the judge who is about to sentence him.

allude to the limits which the minister ought to prescribe to himself in his intercourse with the world. In the determination of this question, the different habits, dispositions and tempers of men will necessarily have great influence. Some are of a cheerful, social turn; others of a more retired and austere character; and what appears to the former only an innocent acquiescence in the customs of society, will be deemed by the latter a mark of a light and frivolous mind, and wholly unsuitable to that grave and dignified demeanour which the minister of the gospel ought on occasions to maintain.

"The first suggestion, then, which I shall venture to offer upon this subject is, that we be careful not to put a harsh construction on the conduct of our brother, nor to fancy that because his religion does not wear precisely the same appearance as our own, he is not therefore impressed with a due sense of the paramount importance of religion, and the awful responsibility which attaches to the discharge of the ministerial functions. To prescribe a general standard of manners and demeanour, the slightest deviation from which shall be regarded as a proof of deficiency in religious feeling, is not more reasonable than to require that all men shall frame their countenances precisely according to the same model. Religion is not of this exclusive character; it will combine itself with all tempers and dispositions; with the lively as well as the sedate; with the cheerful as well as the grave.

"I shall observe, in the second place, that in determining to what extent it is lawful for the Christian minister to mix in the business or the pleasures of the world, the error against which he should be most careful to guard is *excess*. When we were admitted into the priesthood, we bound ourselves, if not by an express, yet by an implied promise, to give ourselves wholly to that office whereunto it had pleased God to call us, so that, as much as lay in us, we would apply ourselves wholly to that one thing, and draw all our cares and studies that way. The mode in which we discharge the obligation thus contracted is the criterion by which men of all classes, but especially those in the inferior ranks of life, estimate our sincerity. If, at the very time that we are in our discourses, enlarging upon the infinite superiority of heavenly to earthly interests, and inculcating the necessity of constant and earnest endeavours to abstract the thoughts from the present scene, and to fix them upon eternity—if, at this very time, we shew in our conduct a restless anxiety for worldly riches and distinction, or an immoderate eagerness in the pursuit of worldly pleasures, can

we be surprised that our hearers, observing how much our behaviour is at variance with our exhortations, begin to suspect that we are not ourselves in reality persuaded of the truth of doctrines, to which we allow so slight an influence over our practice?"

After some remarks upon the clergy being allowed to provide for their families as well as other people, the Bishop thus proceeds:

"Actions, however, which, considered in themselves, are indifferent, may assume a character of positive good or evil, when viewed in connexion with the effects produced by them on the minds of others. Whether I shall enforce a particular right, or engage in certain amusements and pursuits, may, as far as regards the nature of the acts themselves, be a matter of indifference. But it ceases to be so, if the world has attached to the enforcement of that right a notion of harshness and oppression, or has connected with those amusements and pursuits an idea of levity and dissipation. The influence which religion possesses among the members of any community, must in a great measure depend upon the respect and affection with which they regard its teachers. The Christian minister will pause, therefore, before he does any act which can have even a remote tendency to excite feelings of an opposite description: or which, by inducing men to doubt the sincerity of his belief in the doctrines which he teaches, may indispose them to the cordial reception of the doctrines themselves. Knowing that it is his first duty to win all men to the cause of righteousness, he will not be too nice in weighing the reasonableness of the sacrifices either of interest or inclination which they require from him, but will be ready to condescend to their infirmities and prejudices. In perusing the writings of the New Testament, no circumstance appears to me more clearly to evince the divine inspiration of the authors, than their intimate acquaintance with human nature, and the admirable adaptation of the rules which they lay down for the conduct of life, to the various relations in which man is placed with respect to his fellow-creatures. Were I required to produce an instance in confirmation of this remark, I would refer to the caution delivered by St. Paul to the Roman converts for their guidance upon certain points which the gospel had left indifferent—'Let not your good be evil spoken of.'"

P. S. A sturdy Nonconformist will smile at the gravity with which the good Bishop points out to his "Dis-

senting brethren" the enormity of the sin of *schism*, when he recollects that the Church, of which he is both a prelate and an ornament, is itself a *schismatical church*.

Introduction to the Study of the Old Testament, by J. G. Eichhorn, 3 vols. 8vo.

Summary of Contents of Vol. II. pp. 666.

CHAP. III. *Of the Advantages to be obtained from various Quarters towards instituting a critical Inquiry into the Writings of the Old Testament.* (Continued from Vol. I.) § 339—404, pp. 232.

Great assistance to be gained from an examination of the writings of the ancient Jews and Fathers of the church—also of the Talmud and of the Rabbies—and of the different MSS. extant—as well as of the various printed editions of the Hebrew text.—Observations on the works of Philo, Josephus, Ephraim Syrus, Origen and Jerom.—On the mode of quotation adopted by the Talmud—and on the writings of the Rabbies.—Of Hebrew manuscripts.—Of the Thoras of the synagogues—derivation of the name—substances on which they were written—style of writing adopted—chief use of the Thoras of the synagogues.—Of manuscripts written in square Chaldaean letters—substances on which they were written and materials used in writing them.—Of their external state—division into columns—and lines.—Of the character of the consonants.—Little variation in the square letters made use of in the different MSS.—Of the vowel points—marks and accents—abbreviations—mode adopted in completing the lines—intervals between the lines—and between distinct books and paragraphs—margins—order of the books contained in the MSS.—ornaments of the MSS.—variety of signatures.—Of the different operators through whose hands a codex necessarily passed—the consonant writer—the pointer and accentuator—the revisor—the writer of the Masora—the critic and scholiast—the retoucher.—Of the countries from which the different MSS. take their origin.—Age of the MSS.—their respective value—classification of them.—Of the MSS. of the Chinese Jews.—Of MSS. in Rabbinical characters.—Of the He-

brew Pentateuch written with Samaritan letters.—General account of the Samaritan MSS.—External state of the Samaritan MSS.—Of corrections and signatures contained in them.—Age of the Samaritan MSS.—Value and age of the Samaritan Pentateuch.—Of the different editions of the Hebrew text.—Editions of the fifteenth and following centuries.—Editions with commentaries or other critical additions.—Editions of the Hebrew-Samaritan Pentateuch.

PART. II.

Introduction to the respective Books of the Old Testament.

§ 405—511, pp. 233—666.

Of Moses.

The preservation of writings from so early a period as the seventh century after the flood not impossible.

I. The five books of Moses proved to be more ancient than any of the other writings of the Old Testament—from their style—and from history.

II. That the author cannot have lived subsequently to the time of Moses is shewn from internal evidence in the books themselves and from history.—Ezra cannot have been the writer of them—nor are they the inventions of the priests about the time of Josiah, or of that particular priest who was dispatched to the Samaritans—neither can they be attributed to David—or to Samuel—or to Joshua.

III. Moses may have been the author.—Preliminary remarks.—Account of Moses.—None but a man like Moses could have been the author of the books extant under his name.

Of Genesis.

The book of Genesis is compiled from ancient written documents or records.—Of the mode of preserving accounts prior to the invention of printing—and of the mode adopted in recording history when writing was first invented.—The book of Genesis contains several separate and distinct records.—The greatest part of Genesis consists of fragments from two distinct historical works.—This proved from the various repetitions in it—from the difference in point of style—and in point of character.—Both works originating in an æra prior to that of

Moses are the productions of different authors.—Of their sources.—Arrangement of both works in Genesis—difficulty in separating them—attempt made to divide them.—I. Record containing the name Elohim.—II. Record bearing in it the name of Jehovah.—III. Other document introduced into Genesis, but, strictly speaking, belonging to neither record.—Of the authenticity and genuineness of the book of Genesis.—Objections to its age considered.—Of its object.

Of the Books of Exodus, Leviticus, Numbers and Deuteronomy.

Of their contents and internal arrangement.—History of the Hebrews prior to the birth of Moses, continued from the record in Genesis, exhibiting the name of Elohim.—Various passages in these books appear to have been written at the time when the events which they record took place.—The books of Exodus, Leviticus and Numbers, in part compiled from detached essays.—Of the period of time in which they were compiled.—Of Deuteronomy in particular.—Of its author and of the author of Exodus, Leviticus and Numbers.—Objection to their being the productions of Moses considered.—Of their genuineness.—Literary history of the Pentateuch.

Of the Book of Joshua.

A great portion of its contents must have been written at the time when Joshua lived.—Difficult to suppose the book of Joshua to have been written at the precise period of the conquest of Canaan.—Obstacles attending such a conjecture only to be removed by admitting it to be the production of a period subsequent to Joshua.—Plan of the book—probable time in which it was written.—Of its author—its genuineness and authenticity—its history.

Of the Book of Judges.

Inappropriate application of the term Judges.—The book of Judges consists of two parts.—Of the author of the first sixteen chapters.—Of their age.—Of the age and author of the remainder.—Of the genuineness and authenticity of the book of Judges.—Of its history.

Of the Book of Ruth.

Object of this book.—Of its age—

its great resemblance in style to the books of Samuel and of the Kings.—Its genuineness and authenticity not to be questioned.—Of its history.

Of the Books of Samuel.

I. Of the Second Book of Samuel.—Its relation to the First Book of Chronicles considered and explained.—Age of the cursory life of David which it contains, and the additions to it.

II. Of the First Book of Samuel.—The narrative of such events as it contains not written by a contemporary author—although compiled from ancient sources.—Singular interpolation in it.—Age of the books of Samuel in their present state.—History of these books.

Of the Books of Kings.

Nature of the eleven first chapters of the First Book of Kings—and of the remainder of both books—in particular reference to the Second Book of Chronicles.—Of the author of the books of the Kings.—Sources from which they are compiled.—Genuineness and authenticity of the books of the Kings and of Samuel established.—History of these books.

Of the Books of the Chronicles.

They consist of three parts—the first, containing genealogical tables, intermixed with geographical and historical observations—the second, a narrative of the lives of David and Solomon—and the last, the history of the kingdom of Juda.—History of the books of the Chronicles.—Ezra, in all probability, the author of them.—Of their genuineness and authenticity.—Of their history.

Of Ezra.

Accounts of Ezra.—He is the author of the book under his name.—General observations.—Of the period in which he lived and wrote.—Genuineness and authenticity of the book of Ezra.—Its history.

Of Nehemiah.

Account of Nehemiah—undoubtedly the author of the book ascribed to him.—Period in which he lived and wrote—the genuineness and authenticity of his book maintained—its history.

Of Esther.

Of the age and writer of this book.

Internal difficulties on the score of improbability considered.—Attempt to reconcile them.—History of the book of Esther.

End of Contents of Vol. III.

(To be continued.)

SIR,

October 6, 1821.

I WAS at Marden Park in June: and I have the satisfaction to inform your Correspondent N. L. T., (p. 448,) that Firmin's Walk is still in existence, and bears his name: though it is not kept in very nice order. Also the pillar erected by Lady Clayton to the memory of that excellent man remains in good preservation, and the inscription is still legible. Marden Park is on the *left* hand side of the road to Godstone: it is a beautiful place; and the summer-house on the top of the hill is conspicuous for many miles round. The mansion itself is in a hollow, and is not seen at any great distance. The old part, built by Sir Robert Clayton, contains a great number of rooms; but I could not learn that any of them bore the name of Firmin. Some very handsome modern rooms have been added: and all together it forms a large, commodious, and, I may say, a stately mansion. The property is still vested in the Clayton family; but they do not reside there. It was lately let to Mr. Hatsell, the venerable Clerk of the House of Commons, who died there about a year ago, at a very advanced age. It is now occupied by William Wilberforce, Esq., the pious and benevolent Member for Bramber. Sir Robert and Lady Clayton are buried in Bletchingly Church, which is about four miles off, where a very splendid monument is erected to their memory with an appropriate inscription, which pays a just tribute to their distinguished virtues.

T. B.

French Translation of the Bible adopted by the Bible Society.

A DISCOVERY has been made by a correspondent of *The Christian Remembrancer*, of the "Socinian" tendency of the Bible Society. Looking, he says, into the French Version which the Society circulates, for "texts in proof of the divine nature of Jesus

Christ," he was greatly surprised to find that in 2 Cor. v. 19, the words *ὅτι Θεὸς ἦν ἐν Χριστῷ*, "that God was in Christ," and are there rendered, *Car Dieu a réconcilié le monde avec soi-même, par Christ, en n'imputant point aux hommes leur péchés*. (For God has reconciled the world to himself, by Christ, by not imputing to men their sins.) The Version in question, says the perturbed writer, is that of Paris, 1805, and he intimates that it was preferred, for some sinister reason, to that of Martin, which is the orthodox translation. "At a time," he adds, "when Socinianism is supposed to be making rapid strides through the ranks of the self-conceited and superficially learned, is it not incumbent upon members of the Church of England, who compose part of a society, by whose authority a *corrupted* translation of the Bible is sent forth into the world, to consider the awful responsibility which they have incurred, and the evil consequences of their being thus instrumental in the circulation of error?" This sensibility to "Socinian" leanings and tendencies is not quite consistent with the common vaunt, that "Socinianism" is going out of the world.

Ashford, Kent,
Sept. 17, 1821.

SIR,
A WRITER who has an article on Miracles in the last Number of your Repository, and who subscribes himself *Bereanus*, (p. 463,) professes to be much dissatisfied with Hume's definition of a miracle, as well as with the definitions of several other authors. Hume says, a miracle is "a violation of the laws of nature;" Farmer says, it is "a deviation from, or a contradiction to, the known laws of nature;" and Priestley defines it in nearly the same terms. *Bereanus* regards all these definitions as being faulty and incorrect. I regard them as being perfectly correct; and if you take almost any one of the miracles, whether of Moses or of Christ, I will engage to prove that it corresponds to the above definitions.

Take the miracle of the separating of the waters of the Red Sea, so as to leave the bottom dry, and to afford a passage to the Israelites on foot, "the waters being a wall unto them on their right hand and on their left." Now

VOL. XVI.

4 G

the known and established law of nature in this case is, that water, *terre circumfluit humor*, and all fluids continually descend, by virtue of their gravity and fluidity, till they find their level, unless prevented by some firm and solid and material barrier, such as is visible to the human eye, and never present an upright and perpendicular side except in such circumstances. If, then, the waters of the Red Sea stood up as they are represented to have done in the Book of Exodus, a known and established law of fluids was violated, or, if the term is offensive, was departed from, or contradicted, or interrupted, and the phenomenon effected through the medium of some other cause altogether out of the ordinary course of nature.

Take the miracle of the feeding of the multitude with the five loaves and two fishes, and the case is precisely the same. *Bereanus* is even courteous enough to give us the *rationale* of this miracle. "The multiplication of the loaves and fishes cannot be satisfactorily accounted for, but by supposing a continued addition of an homogeneous substance, otherwise the one would not have been bread, nor the other fish." To this exposition I can have no objection, except that it may be said that nature never multiplies bread to us, but corn, of which bread is made, *Mox etiam fruges tellus inarata ferebat*, and that, therefore, there was no established law to violate. But *Bereanus* does, ultimately, refer us to an established law of nature; for he adds, "Or, in other words, the loaves were multiplied by the same cause that produces farina in a grain of wheat." Hence it is to be presumed, that he would account for the increase of the fish or fishes in the same way; yet nothing can be more evident than that this view of the subject is altogether erroneous as accounting for the miracle; for what is it that produces farina in a grain of wheat, or an addition of bulk in a fish? The regular and established law of nature producing or increasing the farina of a grain of wheat, or the bulk or substance of a fish, is that of the slow and gradual process of vegetation in the one case, and of the agency of the animal functions in the other. If, then, the bread and fishes were multiplied instantaneously in the hands of Christ, or of his

disciples, the established law of nature with regard to the multiplication of these substances was evidently violated, or interrupted, or departed from, and to object to the language of Hume, is but to wrangle about a term; for it conveys an idea to the mind that is perfectly distinct, and definite, and adequate to the thing signified.

But *Bereanus* says it does not; and why? Because, as it is alleged, the laws of nature are not known to us; "the causes which produce those effects of which we have an unalterable experience, having hitherto eluded the test of experimental philosophy, and baffled the reasonings of human wisdom." This representation is discouraging enough, it must be confessed; but if it were even true, it would not affect the point at issue. It must be admitted, indeed, that the experimental philosopher is not always so felicitous as to detect the causes of the phenomena which he investigates; *Felix qui potuit rerum cognoscere causas*; but when he cannot detect the efficient cause, he can at least watch and observe the way in which it acts. This serves his purpose just as well as if he knew the cause itself, for he can calculate upon its operations with the utmost certainty. It is the *modus operandi*, therefore, and not the causes of things, that is meant by the laws of nature. Thus there is a power existing in nature, by which the planets tend towards the sun as a centre, and that power philosophers have denominated *gravitation*; not that they pretend to have any knowledge of the nature or essence of that power; but merely that it is convenient to give it a name. But they have a very distinct conception and definite idea of its *modus operandi*, or of the law by which it acts; and that is truly and properly, and to all intents and purposes, a law of nature, which would be violated, or interrupted, or departed from, if this earth were to stand still, or to fly off from its orbit at a tangent, instead of continuing to revolve around the sun in its usual course. It is evident, therefore, that *Bereanus'* idea of what is meant by a law of nature, is not correct.

Let us now attend to the definition that he would substitute in the place of Hume's. It is as follows: "A miracle is a work superior to human

power, which God enables a messenger to perform in attestation of his divine mission, by the immediate agency of physical or material causes." Why the performance of the miracle should be confined to the agency of physical or material causes, (if there be any other causes in nature,) I am at a loss to conjecture. But the most remarkable thing in the definition is, that it contains a contradiction. A miracle is said to be superior to human power, and yet it is, at the same time, said to be performed by a human being. This human being is enabled, indeed, to perform it, by the especial favour of God, and for a particular purpose. But this, after all, is to make God the worker of the miracle, which *Bereanus* readily acknowledges; indeed nothing else will do; for we cannot ascribe the working of a miracle to any being who is supposed to be unacquainted with the *rationale* of the process of operation, or incapable of commanding the agency of the causes which are to produce the desired effect. If we try, by this criterion, the miracle of making the sun stand still, as alleged by some to have been achieved by Joshua, we shall find that he really had nothing to do in the matter. *Bereanus* informs us, that he knew nothing of the diurnal revolution of the earth; and I contend, *à fortiori*, that he knew nothing of the means of stopping it. How then can we ascribe to him the performance of the miracle? If the phenomenon happened when he said,—"Sun, stand thou still," all he did was to give an indication of the period at which God was pleased to display the miracle; as the index of a clock points out the instant at which the hour is to strike.

Still *Bereanus* is desirous of making it appear, that what we call a miracle is not really a deviation from the general laws of nature, but a consequence of their agency. I have no objection to the explaining of miracles in this way where it is practicable; and perhaps some of the miracles recorded in Holy Writ have been, in this way, successfully explained, particularly by Mr. King, in his *Morsels of Criticism*. But there are others, which, I am persuaded, it is not possible so to explain.

At any rate, I cannot think that *Bereanus* has been successful in en-

deavouring to shew that no law of nature was violated, or that there was no deviation from established laws, in the case of the resurrection of Lazarus. Indeed, he seems to me to reduce it to what we may call a no-miracle-at-all, and to make it merely a case of suspended animation, differing in almost nothing from the feats performed by the members of the Humane Society with the aid of a pair of bellows. For he assumes, that putrefaction had not yet taken place, which will, perhaps, imply, that life was not extinct, though I am by no means prepared to admit the fact, as we really know nothing about it. If Lazarus was not dead, there was no miracle in the case. But if he was dead, then the restoring of him again to life was really and truly a miracle, and a violation or suspension of an established law of nature. For, the general and established law of nature in this respect is, that if the vital principle is once extinct, if what we call the soul has once left the body, if, in short, the body is once fairly dead, it never more revives. Such is the law of death. Its decree is irreversible—*Mors nescia flecti*; and from the "bourne" of its dominion "no traveller returns"—*Et calcanda semel via lethi*. By means of the application of the Galvanic pile, we have heard, indeed, of frogs and chickens that were made to jump after they were dead; and of a human being who shook his fist in the face of the experimenter, after he had been hanged his full time and cut down again; but still this is far, very, very far from a restoration to life.

Thus have I ventured to undertake the proof of that which *Bereanus* believes "no man will be able to prove till the end of time." And in the face of this opinion, perhaps I may be thought by some to have betrayed more of zeal than of prudence in my attempt—*Satis eloquentiæ, sapientiæ parum*. But the scrupulous inquirer after truth, is not to be deterred by the expression of bold opinions. If I have failed, there is no help for it; and if I have succeeded, the credibility of miracles is not in the least affected by it, either in one way or another. For it seems to me to require an equal degree of faith to receive the miracles recorded by the sacred writers, whether you say that they are conformable to the general laws of nature, or contrary to

them. Still they are strange and astonishing events—*prodigia, infanda et stupenda*, seeming to require a power more than human to accomplish them, and that is enough—enough to gender doubt. For to some men's minds they will always remain a stumbling-block; to some their expediency can never be made evident; to some we can never render palatable the *prodigiosa fides*. Why, they will ask, should any mode of religion require the support of miracles? If it is good, can we not find it out without them; and if it is bad, will miracles convince us of the contrary?

I do not desire to advocate the cause of infidelity and scepticism, but the cause of free and impartial inquiry, concealing no difficulties, and taking no fact or doctrine upon trust. And he who has examined every thing for himself on the score of religion, will be the most disposed to make all due allowances for the rational doubts of others; practising the precept of the Apostle, which says, that "the strong ought to bear with the infirmities of the weak." I am even persuaded that a man may doubt in some things, and yet not be damned. For although it is said in one of the Gospels, that "He that doubteth * is damned," yet I presume it refers only to the case of those who doubted, after seeing the very miracle performed in their own presence, or had some proof equally good; thus resisting the clearest and strongest evidence, and shutting, as it were, their eyes upon the very light of day. Did not several of the apostles doubt the fact of the resurrection of Christ, till they saw him in person; and did not the Apostle Thomas doubt, till he was even suffered to inspect the prints of the nails, and to put his hand into the side that was wounded with the spear? Is it strange, therefore, that some should be found to doubt, now-a-days, after the long lapse of 1800 years; some who have not, perhaps, had opportunities of examining the evidence for miracles in its full extent; some who are, perhaps, naturally a little sceptical, and not sufficiently acquainted with the principles of sound philosophy, to be able to appreciate the

* Our correspondent appears to refer to Rom. xiv. 23, where the Apostle asserts only that he is condemnable who does that which his conscience cannot justify.—ED.

value of the evidence which the gospel presents?

Let us meet the question fairly and honestly, and divest ourselves of prejudice as much as we can; remembering that our belief is not a thing that it is in our power to grant or to withhold at our pleasure. A man cannot say, I will, I will believe, and so become instantaneously a believer: neither is a verbal declaration an infallible proof of faith. For a man may say he believes, and yet remain unconvinced; or he may believe, because the thing is impossible—*Credo quia impossibile est*, said one of the fathers of the Christian church. Some again have defined faith to be an irresistible impulse of the spirit of God, commanding the assent of the regenerate to certain truths or doctrines which the natural or carnal man refuses to admit. This is not faith, but compulsion. What then is faith? Faith is, in short, an act of the understanding; and not an act of the will, nor an irresistible impulse of the spirit of God. It is the assent which the mind gives to certain truths, or to certain doctrines, upon the production of sufficient evidence. Produce that evidence, and the mind must assent; withhold it, and it cannot. The assent thus obtained, is faith "pure and undefiled before God and the Father." But there is a species of faith more common, though less pure, that men adopt, not as resulting from due evidence which they have themselves examined; but as having been transmitted to them from their fathers. This is the faith of the multitude; and it may be called traditionary or hereditary faith.

On this subject there is a query that suggests itself, which may, perhaps, startle some whose faith is already well fixed; but which I cannot regard as being wholly impertinent, considering the great numbers, even in this country, who either disbelieve, or affect to disbelieve altogether, the miracles of Moses and of Christ. The query is this: Is the evidence which we have for the truth of the miracles recorded in the Bible, a good and sufficient evidence? If by sufficient, we are to understand that which is calculated to obtain universal assent, then the fact shews that it is not, for all men do not believe. But if by sufficient, we are to understand such a degree of evi-

dence as is competent to the purposes of God's moral government among men, then the case is no longer the same, and men will entertain different views of the value of that evidence, according to their different capacities and acquirements.

He who is himself convinced, generally regards the scruples of the sceptic as being altogether unreasonable and absurd—*hæreticus et damnabilis error*; and not unfrequently upon the following ground: Because the evidence which we have for the miracles recorded in the Bible is, as he affirms, the same with that which we have for any historical fact whatever; so that we may just as well deny that Cæsar subdued Gaul, or that Columbus discovered America, as deny that Christ wrought miracles. Now although there is truth in this statement, yet it is not the whole of the truth, and the case is not fairly put. It is true that we have the same sort of evidence for the miracles of Moses and of Christ, that we have for the achievements of Julius Cæsar, or the discoveries of Columbus, namely, the evidence of testimony; but it is not a testimony that is under the same conditions. In the one case, it is testimony given to a fact to which I can find a thousand others that are perfectly analogous; in the other case, it is testimony given to a fact to which I can find nothing analogous in nature—*Res nova non ullis cognita temporibus*. I can have no difficulty in giving credit to the achievements of the soldier, or the discoveries of the navigator, because similar achievements or discoveries have been often effected by others; and it may be within the very sphere of my own experience and observation,—say that of the celebrated victory of Waterloo, or of the discovery of the New Georgian Islands, that *ultima Thule* of north-western navigation.

In the same manner, I can have no difficulty in giving credit to the historical fact of the existence of Jesus Christ, of his mean and obscure parentage, of his becoming ultimately a religious and moral instructor, of his being persecuted by the existing authorities, and, finally, of his being put to the painful and ignominious death of the cross; because all these facts are analogous to the great mass of other facts of which I read in history, or to facts which I

myself may have seen or experienced. But when I read the story of the miraculous conception, or of the miracle of the loaves and fishes, or of the restoring of Lazarus to life after he had been dead four days, I perceive that the case is totally altered, and I confess that I have not the same facility in giving my credence to the alleged fact—*Quodcumque ostendis mihi sic incredulus odi*;—while I feel, on the contrary, the necessity of instituting a most rigid, and scrupulous, and impartial inquiry into all circumstances connected with it. I do not say that it is not to be believed, in spite of all evidence whatever; but I contend that the case is not the same with that of the ordinary facts of history, and that the scruples of the cautious inquirer after truth, upon the score of miracles, are far from being either so absurd or unreasonable as they are generally deemed. I think I read in one of your late Numbers, that some German doctors have undertaken to discard from our faith the whole fabric of miracles. But how this is to be done I must confess myself at a loss even to conjecture. They cannot surely have calculated the costs of the undertaking; for they must inevitably fail.

Such are the remarks that have occurred to me in perusing the essay of *Bereanus*, on which I have hazarded a few strictures, not in the spirit of hostility, which I totally disclaim, but of free and impartial inquiry; and if you should regard them as being at all worthy of the notice of your readers, I will thank you to give them a place in your Repository.

A. C.

SIR, Oct. 4, 1821.

I READ with much satisfaction, in your last Number, (p. 525,) "Brief Notes on the Bible, No. XVIII." The author remarks on the materiality of man, as it respects his frame and powers. He may see this subject proved by scriptural references, in a small work, entitled, "Meditations on the Scriptures," Vol. II. p. 72, Note, published by Rivingtons, where he will find a curious anatomical, or rather physical argument, which seems to explain the reason why St. Paul uses the term *seed*, as sown with the body when deposited in the earth; and from which germ or seed will be raised the spiritual or heavenly body. It

would be highly gratifying to me and many others, to see this subject under discussion in your valuable publication.

PHILALETHES.

SIR,

AS you have inserted some communications and documents relating to Commonwealth Marriages, [XIV. 153, 291 and 357, and XVI. 218 and 476,] I send you, as a suitable addition, the following extract from the Gentleman's Magazine for September, Vol. XIV. (N. S.), p. 211. R. B.

"During the time of our * Commonwealth, when the Established Church lost its authority and sanctity, it was customary for the banns of marriage to be proclaimed on three market-days in Newgate market, and afterwards the parties were married at the church, and the Register states, that they were married at the place of meeting, called the Church.—See the Register of St. Andrew, Holborn, during those years."

Book-Worm, No. XXVI.

SIR,

Oct. 1, 1821.

AMONG the theological works which appear to have been highly acceptable to the religious taste of former times, I find a small volume in black letter, published in 1614, and entitled, "A Silver Watch-Bell. The sound whereof is able (by the Grace of God) to winne the most profane Worldling, and careless Liver, (if there be but the least Sparke of Grace remayning in him,) to become a true Christian indeed; that in the end he may obtaine everlasting Salvation. By Thomas Tymme. The Tenth Impression. At London: printed by Clement Knight, dwelling in Paules Church-yard, at the Signe of the Holy Lambe."

Thomas Tymme inscribes this tenth impression "to the Right Honourable Sir Edward Coke, Lord Chiefe Justice of England," to whom he pays the compliment which, probably, any Chief Justice may now easily procure, of being no "novice in Religion," but "a zealous professor of the same." Of his *Watch-Bell*, Thomas Tymme informs him that "it hath been already nine times printed; containing in it matter of greater consequence than Plato his *Commonwealth*, or Aristotle's

* This from "Sylvanus Urban, Gent."! Ed.

Summum Bonum, or Tullius' *Oratour*, or Moore's *Utopia*; for that it comprehendeth not onely an *idea* of good life, but also a plat-forme of good workes, which leadeth the way to true and sempiternall felicitie." Fearful, however, of thus incurring the charge of self-conceit, he adds, "but least, in kissing my owne hands, I might seeme to doat with *Narcissus*, falling in loue with my owne shadow; and by transcending the due proportion of nourishment, should turne all into ill-humour; I referre the goodnesse of the matter to your Lordship's learned judgment, and sublymed wisdomes relish." He then requests the Chief Justice to allow his name to "bee as a foster-father to this wandering orphan."

There is next a prefatory address "to all weake Christians, that have a desire to be saved." Then follows an allusion to Heathen fable, according to the motley custom of the author's age; "Who seeth not, that the great number of men at this day, are so lulled asleepe in the chaire of securitie—that they can as hardly be awaked as Endymion from his endlesse sleepe?" The Author adds, "The consideration hereof moved me, according to my simple art and skill, to frame this book, as a Watch-Bell, to sound in the eares of all men, not a stroke alone, but twelve, in twelve several chapters, which may serve as the wheels of a Watch-Bell, to enforce it to yield forth the more shrill sound; thereby to awake the most drowsie-hearted sinners from their securitie and careless living." He then recollects "the twelve fountains of water in Elim," and wishes that his book may afford "so sweet a recreation" as they gave "to the people of Israel, and that it may yield a healing plaister to every wounded soule, no lesse effectuall, then the leaves of the tree of life (which bare twelve severall fruits,) to heale the nations."

Under the first chapter, "Of the Shortnesse, Frailtie and Miseries of Man's Life," the author comments on *Job* xiv. 1, which he thus renders: "Man that is borne of a woman is of short continuance, and full of miseries. Hee shooteth forth as a flower and is cut downe: he vanisheth also as a shadow, and continueth not." Whence he takes occasion thus to degrade human nature, and might almost lead his

reader to suppose, that the author of *Job* had written in the Latin tongue.

"He saith not *vir* but *homo*, that he might expresse the basenesse of the matter, of the which this most proud creature was made. For he is called *homo*, *ab humo*, because he was created and made of the earth. Neither was he made of the best of the earth, but of the slime of the earth, (as the Scripture testifieth,) being the most filthy and abject part of the earth: among all bodies the most vile element. Among all the elements the earth is the basest; among all the parts of the earth, none is more filthy and abject than the slime. Wherefore man was made of that matter, than the which there is nothing more vile and base." My author proceeds to account for the *miraculous conception* in a way, I apprehend, rather unusual, while the manner in which he treats the subject in a *tenth impression*, shews how different must have been the ideas of decorum among his readers, from those which prevail at present. But before I quit this author's strictures upon that "most proud creature" man, it may be not unentertaining to quote the following illustrations of his subject:

"The peacock, a glorious fowle, when he beholds that comely fan and circle which he maketh of the beautifull feathers of his taile, he reioyceth, he ietteth, and beholdeth euery part thereof; but when he looketh on his feet, which he perceiue to be black, and foule, he by and by with great misliking vaileth his top-gallant, and seemeth to sorrow. In like manner, a great many know by experience, that when they see themselves to abound in riches and honors, they glory, and are deeply conceited of themselves, they praise their fortune, and admire themselves, they make plots, and appoint much for themselves to performe in many yeeres to come: this yeere they say we wil beare this office, and the next yeere that: afterward we shall haue the rule of such a prouince: then we will build a palace in such a city, whereunto we will adioyne such gardens of pleasure, and such vineyards: and thus they make a very large reckoning afore hand, who, if they did but once behold their feete, if they did but thinke vpon the shortnesse of their life, so transitorie and inconstant, how soone would they let fal their proud feathers, forsake their arrogancy, and change their purposes, their minds, their liues, and their manners!—

"The prophet David in his Psalmes

saith, that our whole life is like a copweb. For as the spider is occupied all his life-time in weaving of cop-webs, and draweth out of his owne bowels those threds, wherewith he knitteth his nets to catch flies; and oftentimes it commeth to passe, that when the spider suspecteth no ill, a seruant that goes about to make cleane the house, sweepeth downe both the copweb and the spider, and throweth them together into the fire. Euen so, the greatest part of men consume their whole time, spend all their wit and strength, and labour most painefully to haue their nets in a readines, with the which they may catch the flies of honours and of riches. And when they glorie in the multitude of flies which they haue taken, and promise unto themselues rest in time to come, behold, death (God's handmaid) is present with the broome of diuers sicknesses and griefes, and sweepeth these men away to hell-fire, they being fast asleepe in the chaire of securitie; and so the work together with the worke-master, in a moment of time doe perish."—Pp. 10, 16.

Thomas Tymme was, I suspect, a priest, who, though he would "remove all idle lubbers," yet could scarcely encourage even "a painful watchman" if, in the style of clerical assumption, a *lay-preacher*. Thus saying after Sirach, "Be not curious in superfluous things, for many things are shewed unto thee above the capacity of men," he thus complains: "And yet we see that the most ignorant do many times soonest offend herein, rushing into those matters whereof they have no knowledge, and nothing belonging unto them. They will build tabernacles with Peter, and lay platforms for the Church, whereof they have no skill. Every common person will be an *Agrippa* over *Paul*, and every woman a *Bernice*, and every mean person make a shop, a *consistory*, to controul a state, forgetting the proverb, *ne sutor ultra crepidam*: the shoemaker is not to exceed his *pantofle*."

Thomas Tymme could not fail to rank war amidst the "*miseries of man's life*." He asks, "What meaneth so much armour, pikes, bowes, bills, swords and guns, with diuers other instruments of man's malice? Do not these destroy and consume more men, than do sicknesses and diseases? Histories report that by one only, *Julius Cæsar*, (which is said to have been a most courteous and gentle emperor,) there were slain in several battles, eleven

hundred thousand men. And if a man of mildness and meek spirit, what shall we look for at the hands of the most cruel men?—And this is that civil and sociable creature which is called human; which is born without claws and horns, in token of peace and love which he ought to embrace." This writer, believing in the multiplicity of evil spirits, soon adds the following appalling description: "We have also ghostly enemies, which see us, and we not them. For the devils, which are most crafty, cruel, and most mighty in number and strength, do nothing, practise nothing, and think upon nothing else than how they may tempt, deceive, hurt and cast men down headlong into hell-fire." And this reminds me of the author's 4th chapter, "concerning Hell, and the Torments thereof," an awful subject on which some Christians have delighted to expatiate, and to indulge an imagination horribly luxuriant.

Thomas Tymme begins by referring to a custom, probably of his age, speaking of the devil, as leading men "blindfold, (by the way of sins,)—even as thieves are to be led with a veil before their faces when they are going to the gallows." He determines (72) that "as the world is a place of sinne and transgression, a station of pilgrimage and of woe, a habitation of wayling and of teares, of trauell and of wearinesse, of fearefulness, and of shame, of mouing and of changing, of passing and of corruption, of insolence and of perturbation, of violence and oppression, of deceit and of guile, and finally, the lay-stall of all wickednesse and abomination: so also by God's justice it is appointed the place and pit of punishment and everlasting torment." He further says, "If this hell were but a temporall paine, (as *Origen* thought,) then hope would cheere the tormented sinner: but—the torments of the damned shall continue so many worldes as there be stars in the firmament, as there be graines of sand by the sea-shore, and as there bee drops of water found in the sea. And when these worlds are ended, the paines and torments shall not cease, but begin afresh; and thus this wheele shall turne round without end." The Author then proceeds piously to deter his readers from indulging "the vaine pleasures of the flesh: although a man by living in

sinne, might procure unto himselfe the wisdom of *Salomon*, the strength of *Sampson*, the beauty of *Absalon* and *Susanna*, the riches of *Cræsus*, the power of *Augustus*, and the yeeres of *Methusalah*."

Thomas Tymme having conjectured that our earth will be the place of future punishment, attempts to establish his theory, in the following paragraphs, after having referred to the classical fables of Pluto and his infernal realms :

"Geographers tell us of the mountaine *Ætna* in *Cicilie*, at this day called *Gibello Monte*, on the top whereof is a barren ground mixt with ashes, in the winter time couered with snow; the circuit of which mountaine is twenty furlongs, and is inuironed with a banke of ashes, of the height of a wall. In the middle of this Mount, is also a round hill of the same colour and matter, wherein be two great holes, called *crateres*, out of which do rise sometimes sundry great flames of fire, sometimes horrible smoake, sometime are blown out burning stones in infinite numbers. Beside the visible sight of which fire, there is also heard within the ground terrible noyse and roaring.

"What else can these fearefull fiery flames, horrible smoake, burning stones, in such hideous manner blowne up, and the terrible roaring within that mountaine *Ætna*, import, but a certaine subterraneall part of hell? As also it may be, in like manner, thought of the *Marine Rocke of Barry*, in *Glamorganshire*, in *Wales*; by a certaine cleft or rift whereof, (if a man lay his eare thereon,) is heard the worke, as it were, of a smith's forge: one while the blowing of bellows; another while the sound of hammers, beating on a stethy or anuile; the noise of knives made sharpe on a whetstone; and the crackling of fire in a furnace, and such like, very strange and admirable to heare.

"Nauigators report, that there is a sea in the voyages to the *West Indies*, (called the *Burmudas*;) which is a most hellish sea for thunder, lightning and stormes. Also, they assure vs of an island, which they call the *Island of Diuels*; for to such as approach neere the same, there doe not onely appeare fearefull sights of diuels and euil spirits, but also mightie tempests with most terrible and continuall thunder and lightning; and the noyse of horrible cries, with screeching, doth so affright and amaze those that come neere that place, that they are glad, with all might and maine, to flie and speed them thence with all possible hast they can.

"Cosmographers also informe vs of a

certaine wonderfull whirle-pooles, in the frozen sea, not far from the land, towards the islands of the *Hibrides*, whereunto al the waues of the sea haue their course from far, which there conueying themselves into the secret receptacles of nature, are swallowed vp, as it were, into a bottomlesse pit: and if any ship chance to passe this way, it is puld and drawne with such violence of the waues, that eftsoones without remedie, the force of the whirle-pooles deuoureth the same."—Pp. 77—79.

Thomas Tymme is now severe upon "some which ascribe al these things to natural causes and workinge, or else will account them no better then fables: as they doe," he adds, "all things else which concerne religion;" as if a person must disbelieve the righteous retributions of eternity, or receive every fanciful speculation "concerning the present and future local hell." I borrow these words from an opponent of Dr. Coward, who wrote a century later than Thomas Tymme. This was "Lawrence Smith, LL.D., Rector of South-Warmborough." In his "Evidence of Things not seen," (edit. 2, 1703,) with no small confidence he determines, (96,) "that the place of miserable residence to the damned at present, between the time of their departure out of this world, 'till the resurrection, is some horrid and dismal abode in the inferiour distinctions of the air, and not under ground in subterranean vaults; since the blessed souls are to pass through the habitations of the damned, in their ascent to their happy place of abode till the day of judgment." Then "wicked souls" being "united to their bodies," and thus rendered "capable of punishment by material fire," the "place of their torment will," he conceives, (97,) "be this lower world which we now inhabit, together with the at present uninhabitable large tracts of the earth, and the vast dimensions and compass of the seas, then drained of water by the devouring flames, and filled only with sulphureous burning materials of diuine vengeance." From 2 *Peter* iii. 7, this amplifying commentator says, "'tis plain that the avenging fire at the last day will be this earth turned into an huge amassment of flames or burning fiery furnace, reaching upwards from its superficies to the very fixed stars or firmament of heaven." Thus men, far enough, on other subjects, from the

fools of the poet, "rush in where angels fear to tread;" or, to adopt the language of Thomas Tymme, before quoted, we find them "rushing in to those matters whereof they have no knowledge."

The fifth chapter, "concerning the small number of them that shall be saved," shews that Thomas Tymme could reconcile his mind to a confident persuasion of the never-ending torments of a very large majority of his fellow-creatures; supporting this opinion from *Isa.* xxiv. 13, on which he thus comments (89):—"How seldome do olives hang upon the tree after it is shaken; and how seldome are grapes found upon the vines after the vintage; even so few shall be saved out of the number of men." From *2 Esdras* viii. 2, also he concludes that "those that be most excellent, are most rare; much clay but little gold, great plenty of common stones, but of pretious stones very few." Not only "among Christians few shall be saved," but also "Ethnicks, Jews, Sarazens, Heretikes, and such like, without all doubt perish." The following are described as refusing to enter at the strait gate: "The Family of Love have a peculiar gate: the Anabaptists and Libertines a wide gate: and the Brownists and Barrowists, at this time, a fantastical gate."

It is interesting to observe the opposite conclusions, on this subject, at which learned and reflecting Calvinists have arrived, while attempting to "justify the ways of God to man," without explaining away the fundamental articles of their system. The most striking contrasts I now recollect are the conclusions of *Lewis Du Moulin* and *Toplady*. The former, who, according to *Wood*, (*A. O.* II. 753,) was appointed by the Long Parliament, "Camden Professor of History" at Oxford, published, in 1680, (the year of his death, aged 77,) "Moral Reflexions upon the Number of the Elect; proving plainly from Scripture Evidence, &c., that not One in a Hundred Thousand, (nay probably not One in a Million,) from Adam down to our Times, shall be saved." *Toplady*, on the contrary, in his *Scheme of Necessity*, (1775, p. 121,) says, that "undoubtedly there are elect *Jews*, elect *Mahometans*, and elect *Pagans*," and that "with respect

to the few reprobates, we *may*, and we *ought* to, resign the disposal of them, implicitly, to the will of that only King who can do no wrong." He also thus writes, "to a very eminent Anti-Calvinian Philosopher," now well known to have been Dr. Priestley:—

"Why are Calvin's doctrines represented as *gloomy*? Is it gloomy to believe, that the *far greater part* of the human race are made for *endless happiness*? There can, I think, be no reasonable doubt entertained concerning the salvation of very young persons. If (as some, who have versed themselves in this kind of speculation, affirm) about one half of mankind die in *infancy*; and if, as indubitable observation proves, a very considerable number of the remaining half die in *childhood*; and if, as there is the strongest reason to think, *many millions* of those who live to maturer years, in every successive generation, have their names in the Book of LIFE: then, what a very small portion, comparatively, of the human species, falls under the decree of Præterition and Non-Redemption!"

To recur once more to the *Silver Watch-Bell*. On "our love to our brethren," a subject which occupies a large part of the seventh chapter, Thomas Tymme is somewhat pleasant on the profession of the law. He represents "one man" as "a divell to another, *homo homini dæmon*," so that "if his neighbour do damnifie him but the value of two pence, he will provide a conserve of *Westminster-Hall* wormwood for him out of hand."

The following work, mentioned by Robert Robinson, (*Claude*, II. 190,) was, I apprehend, by the same hand: "Discovery of Ten English *Lepers*, very Noisome to the Church. 1. A Schismaticke. 2. A Church-Robber. 3. A Simoniacke, &c. By Tho. Timme, 1592." I have observed two or three articles, attributed to this author, in the Catalogue of the B. Museum, but neither the *Watch-Bell* nor *Discovery*. Thomas Tymme was probably a scholar of Cambridge, otherwise the researches of Wood had placed him among the Oxford writers.

VERMICULUS.

SIR,
THERE are two ways to serve a good cause. The one by removing false impressions that have been

made; the other, giving just views of what we wish to recommend. The union of both these means is often required. In no instance is this more requisite than in the present state of Unitarianism in this country. It has long been the sect every where spoken against. Besides propagating wrong opinions, it has been charged with producing coldness and indifference to the forms of religion, and to the conversion of those who are sitting in darkness. A different spirit begins to prevail; and it is highly incumbent that zeal should be directed by the best plans for effecting the greatest and most permanent good. In your last Repository, two excellent Letters appeared, both calculated to promote the spread of Unitarianism. The one (p. 407) signed G. D., the other, (p. 408,) by Mr. George Kenrick, whose retirement from the ministry will be sincerely regretted by all who have observed his ardent desire to promote the best interests of society. Impressed with the justice of Mr. Kenrick's remarks on the duty of hiring rooms for schools and religious instruction, allow me to direct your readers to some striking observations in the Eclectic Review of June last, occasioned by Dr. Chalmers' publication on the Economy of Towns; a work which may be perused with advantage by those whose theological system widely differs from the author's. Dr. Chalmers having pointed out the defects in the present mode of instructing the people, adds, "The great achievement for effecting religious information lies within the power and scope of Dissenterism, and if so little progress has yet been made to it, it is only because Dissenters have not been localized." He recommends sub-divisions and local inspection like Bible Associations and Sunday-school institutions. After expatiating on the prevalent depravity, Dr. C. says, "We know of no expedient by which this woful degeneracy can be arrested, but by actual search and entry into the territory of wickedness. A mere signal of invitation is not enough. We must, in allusion to the parable of the marriage feast, go out into streets and the highways, and by moral, personal and friendly application, compel the multitude to come in. We most assuredly need not expect to Christianize

any city of modern Christendom by waiting the demands of its various districts for religious instruction, and acting upon the demands as they arrive. There must be as aggressive a movement on the part of a stated minister, as of the people." On the phrase "aggressive movement," the Reviewer introduces the following anecdote. A Dissenting Minister who had for many years officiated in a town comprising a large population, finding his congregation gradually declining, determined to make the experiment of opening licensed rooms in different parts of the town and suburbs, where he might carry evangelical instruction to those who would not come to seek it; or, in Dr. Chalmers' language, instead of holding forth signals to those who were awake, knock at the doors of those who were profoundly asleep. Success exceeded the most sanguine expectations. The neglected preacher was listened to in the preaching-rooms, and his chapel was soon after thronged with the trophies of his aggressive zeal.

And cannot Unitarian teachers go and do likewise? They possess the glad-tidings, and can convey them in terms free from mystery, suited to the plainest understanding, and fitted to enlighten the ignorant, whilst they reclaim the vicious. Their cause is from God and designed to bring sinners to God. Yet it is every where spoken against, because its true nature is not known; and a becoming spirit is not shewn to remove the prejudices that prevent its spread. It is time, it is high time, that the labourers should go forth, for the fields are ready for the harvest. Lancashire has furnished an example: Yorkshire will not look on with indifference. The cities of Norwich and Bristol will not be surpassed by Liverpool; and Birmingham will send forth her Missionaries, and Nottingham catch her spirit. Plymouth and Falmouth are awake; and whilst a Turner resides at Newcastle, a burning and shining light will be presented to adjacent districts. That a zeal actuated by knowledge, accompanied by benevolence, and crowned with divine blessing, may attend every work and labour for promoting the truth as it is in Jesus, is the sincere desire of

EBOR.

Dr. Price and Messrs. Southey and Coleridge.

[From the *Monthly Review* for September, 1821. Review of "Southey's Life of Wesley."]

MR. SOUTHEY also deems it proper to fall on a pamphlet, written by Dr. Price, which he tells us effected its share of mischief in its day; and he gives us a quotation from Mr. Coleridge, who terms it, "the blundering work of the worthy Doctor." We might well refrain, in scorn, from replying to such a remark. Dr. Price was, at least, always honest in his intentions, and, in general, was not a remarkable blunderer in reason. Mr. Coleridge may be told that Dr. Price never acted or wrote in a manner that was deserving of contempt; never preached sermons as an itinerant, in the garment of a layman; nor delivered any "*concio ad populum*," to inflame the lower orders against the higher, or any "Lay-Sermon" to inflame the higher orders against the lower. Nor was he a mystic whose head was crazed with the jargon of Plotinus in some "new-fangled" translation, or with that of Kant, in the original. That which he believed, he understood; that which he professed, he practised; if he wanted Rousseau's tinsel eloquence, he was at least free from Rousseau's benevolence of imagination and selfishness of heart: and he was never either a vagrant or sycophantic vaunter of independence, or a prevaricating champion of truth. Mr. Southey also might have respected his industry, and sympathized in his domestic virtues, although the Doctor could not borrow experience from age, and accommodate himself to new doctrines in vogue, when he found the inconvenience of popular opinions. We must admit that Dr. Price was deficient in some sorts of invention, to the last; and that he never made that discovery which Mr. Southey communicates, as his own conviction, in the work before us, "that a man's faith depends much more on his will, than the world generally imagines."

SIR,

THERE is, I find by the discussion that has just begun in your pages, a description of persons amongst us

under the denomination of Lay-preachers, and we are called upon to set them aside, and to depend upon the services of persons of another description, but whose designation is not given to us. Now it so happens, that with this term Lay-preachers I was not acquainted, nor do I exactly know to whom it applies, and by what marks I am to distinguish them. Before then I give my consent, that the Unitarians should be deprived of the services of these Lay-preachers, I should be glad to know in what they are deficient to their brethren who are not Lay-preachers. One circumstance was pointed out to me, by which I might know them, namely, that they employed, during six days of the week, their time in occupations, such as keeping shop, &c. &c. &c. This was very unlucky; for it happened that the Sunday before, I heard a sermon from one of the most respectable preachers we have, and he keeps a shop; and I cannot possibly conceive, what objection can lie to a person's keeping a shop, if he is capable of communicating Christian instruction, and speaks to edification. I do not find that Paul was less fitted for his office of Apostle, because he employed himself during the six days of the week, at his needle, as a tent-maker; and, if this was no objection in the apostolical age, I cannot conceive, why it should be an objection now. This distinction seems to me, to arise more from a worldly spirit, than that which ought to manifest itself among Christians.

I was once in company, where one of the most valuable members in our community was spoken of with a considerable degree of disrespect; and the reason was, because he was not a learned minister. I soon found, that our ministers might be divided into two classes, the learned and the unlearned. This distinction I understand; and taking learning in the usual sense of the word, I presumed that the learned ministers were those who understood the Scriptures in the original languages, whilst the unlearned ministers were those who, not having the same advantages of education, gathered their knowledge from meditations on the Holy Scriptures, as they find them translated in the vulgar tongue. But here I found myself under a mistake, as, on several of the learned ministers, as they were called, being named, I

could positively declare, as to most not being able even to read the Old Testament in Hebrew, and others not able to render half-a-dozen verses of the New Testament from Greek into English, and not one of the number mentioned, could do both with any tolerable degree of facility.

A learned minister, *ceteris paribus*, has certainly an advantage over his unlearned brother, but of what consequence is this advantage, if his congregation derives no benefit from it? Not long ago I was a hearer at two different times of two preachers, who assuredly have some pretensions to the epithet learned, but both used the vulgar version, and thus travestied the speeches of our Saviour and one of his apostles. One made our Saviour say, what he certainly never would have said, if he had spoken in our language to the two disciples on their walk to Emmaus, "O fools;" and the other made the Apostle Paul open his fine oration to an audience of philosophers at Athens, "I perceive that in all things ye are too superstitious." Had an unlearned minister done this, it might be excusable; but if a minister is to be distinguished from his brethren because he is learned, he ought not to countenance vulgar errors.

A man may be learned, and yet know nothing of the spirit of Christianity; on the other hand, a man may be unlearned, in this sense of the word, and yet be mighty in the Scriptures; and for my own part, I had rather hear one of the latter description, though his phraseology should be uncouth, than the most learned discourse from one of the other description, though dressed out with the most captivating figures of eloquence.

But I am in danger of running from my purpose, which is to request the favour of your correspondent, who has begun this discussion on lay-preachers, to inform us what he means by this term. 1st. I shall be glad if he would define, clearly, what he means by preachers. 2ndly. What he means by lay-preachers. 3dly. By what name we are to designate those who are preachers, but not lay-preachers. And, lastly—By what methods an individual becomes one of that description of preachers, who are not lay-preachers.

W. FRENCH.

SIR,

January, 1821.

IT is only within these few weeks that I have seen your Repositories for last year, and each of them afforded me a higher treat than I receive from any other periodical publication.—Among them are a few papers on the doctrine of Necessity; three of which were written by Mr. E. Cogan in support of that doctrine; and upon these I intend to make a few remarks, for they appear to me calculated only to give rise to many perplexing doubts, respecting the very existence of morality, though all his other writings are remarkable for their clearness, good sense and genuine Christian principles. With some of your readers, his name and character may give currency to a doctrine which, however explained and modified, must damp the ardour of good men, and quiet the alarms of the wicked. Very few persons are able, or will take the trouble, to distinguish between what is called the philosophical necessity of men's actions, and a fate pervading all nature; while writers of the first-rate talents, who have contended for this kind of necessity, though they may have, in some manner, satisfied their own minds, have failed to convince the greater part of their readers, that it does not involve the latter overwhelming doctrine. Indeed, I believe the man has not yet appeared in the world who has given, or could give, a demonstrative and satisfactory account of all the phenomena of mind, including all the qualities and properties which constitute either the liberty of the will, on the one hand, or the necessity under which it may be supposed to act, on the other. Until such a man shall appear, it is decidedly our wisest plan to rest in that doctrine which is most agreeable to common sense and the moral feeling of mankind, which has the best moral tendency, and of which the most strenuous advocates for Necessity give proofs every day of their lives. Will it be admitted, that Doctor Priestley had an acute feeling of the injustice and inhumanity of his persecutors? But if he had been governed, with respect to them, by his own philosophy, he would have regarded them with the same kindness as he did his most intimate and valued friends. But, notwithstanding the difficulty of arriving at the whole truth upon this subject,

by abstract metaphysics alone, we may yet, without much effort, perceive the weakness and inconclusiveness of those arguments, by which the doctrine of Necessity is attempted to be supported.

Mr. Cogan observes, in your first Number for the year, "The proposition of the Necessitarian is precisely this, that every volition or determination of the mind, is the necessary result of the state of the mind at the time when the determination is formed." This appears to me to be what is called an identical proposition, and as such, it asserts nothing. What can the state of the mind mean, if we abstract from it volitions and determinations? At all events, these are the principal ingredients in the state of every man's mind; and if so, the proposition amounts for the most part to this—that "the state of every man's mind results from the state of his mind." Until it can be shewn that the state of the mind, also, is the result of Necessity, the advocate for this doctrine gains not a single step by "the proposition."

Mr. C. says, "The advocate for Liberty maintains, that there is in the human mind a self-determining power, to which, as their proper cause, all the volitions or determinations of the mind must be referred." I doubt if it be judicious in the assertor of Liberty to contend for such a self-determining power, unless he can define it accurately; because what he may rationally contend for in one restricted sense, will be applied and shewn to be absurd in some other sense. Let the phrase be submitted to a number of learned persons, and it is probable they will all vary in their explanation of it. Mr. C. replies to two or three explanations of his own suggesting, which have given him an opportunity for an ingenious combat with shadows. In consequence of this uncertainty, five or six of the ensuing paragraphs are so obscure or unmeaning, that they baffle all attempts at replying to them by concise and close reasoning. Metaphysical subtilties, when protracted in this manner, elude the force of the mind, and thus are calculated only to perplex, and not to convince.

We come to something intelligible where he quotes Dr. Clarke. "The true, proper, immediate, physical, effi-

cient cause of action is the power of self-motion in men, which exerts itself freely, in consequence of the last judgment of the understanding." Upon these words Mr. C. remarks:—"If this power always obeys the last judgment of the understanding, the Necessitarian will ask no more." Then he may be silent for ever; for unless he can shew that the last judgment of the understanding is the result of Necessity, the result from the power of self-motion is nothing to the purpose. The question to be decided is not whether the last judgment of the understanding will certainly produce correspondent actions, but whether the judgment itself has been the result of Necessity. A short case may give us some definite ideas upon this subject. A poor man finds a valuable purse, which he is strongly inclined and tempted to apply to his own use. He pictures to himself the comforts it may afford him; but again, the still small voice of conscience reminds him not to forfeit self-esteem and the favour of God. After wavering for some time between these conflicting motives, he at last decides according to the suggestions of his conscience; he inquires for the man who lost the purse, he finds him and restores it. Now, the last judgment of his understanding caused him to restore the purse; but what was it that caused this last judgment of the understanding? Was it philosophical Necessity, was it the definite state of his mind, or some specific volitions? Nonsense! In contempt of all metaphysical jargon I contend that this last judgment of his understanding was the result of free-will, and of a virtuous struggle in his mind.

In the remainder of the letter Mr. C. combats the self-determining power in a manner which might give rise to a volume of argument, and leave the question as much at issue at the end as at the beginning. But he draws an inference from it, which makes it probable that his idea of this expression differs widely from that entertained by the assertor of Liberty. "If a man," says he, "had within him such a capricious principle as a self-determining power, the application of punishment would be improper, because it would be useless." We may be certain that the doctrine of free-will cannot be fairly stated, where such an

inference may be drawn from it; but I do not see how the Necessitarian can repel this inference from his own premises. No argument can reconcile any rational man to the justice or propriety of punishing a person who had no choice between good and evil. But Mr. C. thinks it may be justified when it is considered, that punishment will be corrective and will operate for his good. Such a plea is inconsistent with the doctrine which first supposes in this world a fate or necessity uncontrollable by the will of man, and consequently an arbitrary supreme power. If such frightful powers existed at any time, they would exist for ever; and if they should pursue the unfortunate but blameless sinner, if the expression can be allowed, to the next state, and visit him with punishment, this punishment could never be corrective nor produce moral goodness. Unless he should be fated to believe a lie, how could it produce remorse and sorrow for sin, to which the victim had been impelled by necessity, and consequently of which he was innocent? Sorrow, indeed, it would cause for his hapless fate; but, except that it would be unmerited, it would be like that worthless sorrow described by Prior:—

O Father, my sorrow will scarce save
my bacon,
For 'twas not that I murder'd, but that
I was taken.

No; future punishment cannot be corrective unless the will be free both here and hereafter.

In a note, Mr. C. says, "A simple question presents itself. Can the mind will this or that without a certain feeling or disposition that prompts the volition?" If the feeling and disposition can be supposed entirely distinct from the volition, which seems doubtful, then the proper question should be—"Is the feeling or disposition that prompts the volition, the result of Necessity?" If Necessity rules any one of these, it rules them all; and farther, if it rules the feelings, dispositions and wills of one man in his senses, it rules them in all men. I will add, if it thus rules all men, it has ruled him who *was in all points tempted like as we are, yet without sin*, and who prayed, *Father, not my will but thine be done*. We cannot stop here, but must extend the rule to all beings who think, but

who are fated to think falsely, that they have a knowledge of good and evil.

The next Number of your Repository contains a reply from Mr. C. to objections brought against the doctrine of Necessity. As first, "It annihilates the distinction between virtue and vice." His answer is, "The objection is not true; a benevolent deed will retain its character, though the doctrine of Necessity be admitted." On his principles, the advocate for Liberty denies that benevolence or virtue can exist; and Mr. C. replies by assuming benevolence, at all events, on his view of the question. He might with equal reason overturn the assertion, that brutes are not capable of morality, by saying, that a moral deed by a brute will retain its character, though it be admitted that the brute is not a moral being. We have another presumption in the next sentence, that Mr. C.'s notion of a self-determining power of the will must differ widely from that entertained by the advocate for Liberty. As actions, says he, proceeding from such a power, "would indicate no disposition of the heart, they would have no moral quality." One would imagine that in this place he is replying to the Necessitarian. But I leave the expression of a self-determining power to be justified by those who introduced it.

Second objection. "The doctrine of Necessity subverts the foundation of praise and blame." Answer. "Then praise and blame can have no foundation at all. The truth is, we view moral beauty with complacency, and moral deformity with disgust; and praise and blame are expressions of these sentiments." The objection implies the denial of moral beauty or deformity on the principles of the Necessitarian; and Mr. C. replies to the objection by assuming them both without proof.

Third objection. "The doctrine of Necessity, if true, renders man an unfit subject for reward and punishment." Answer. "The objection is false, unless it can be shewn, that upon Necessitarian principles, reward and punishment cannot operate to the formation of virtuous affections, which, were men really constituted upon the principles of Philosophical Liberty, they certainly could not." Though the ob-

jection appears to contain a self-evident truth, still we have no reply to it but unfounded assertions, and we look in vain for any thing like an argument. He adds, "But as the objection chiefly respects *future* punishment, it may be observed, that if this punishment is considered as corrective, the difficulty vanishes." How can we suppose that future punishment can be corrective on his principles, when any punishment would be manifestly unjust and useless? Punishment would be corrective, or produce moral goodness, as soon in a fish as it would in him who had been governed, and continues to be governed, in all his wills and actions by Necessity, and it would be equally merited in both cases. None but moral beings, who have it in their power to avoid vice, can deserve punishment, and no other beings can be morally corrected and benefited by it.

Fourth objection. "The doctrine of Necessity makes God the author of sin." I apprehend the objection would be more accurately stated thus: "The doctrine, if true, makes God the author of what we erroneously conceive to be sin." Mr. C.'s answer is, "If the moral evil which exists in the creation is conducive to good, no difficulty arises from its introduction." This is indeed a most excellent observation, if viewed without a reference to the philosophy of the author; for on his system, no such thing as moral good or evil can exist.

The two remaining objections, with Mr. C.'s replies, and a farther defence of Necessity, in your next Number, are of less consequence. I fear, Mr. Editor, I have trespassed too much on your valuable space. With your correspondent Dr. Morell, whose letter, in your second Number, [XV. 86,) is able and eloquent, I am alike unfriendly to the discussion of abstruse metaphysical subjects, without novelty or interest, in a popular publication. I trust it will be conceded to me, that I have not overlooked this sentiment, while I have endeavoured to disengage the minds of your readers from a perplexing subject, by shewing, in plain language, that the doctrine of Necessity, as far as it has been advocated by Mr. Cogan, is not founded in argument.

S.

Hackney-Road,

October 15, 1821.

SIR,

HAVING lately visited the Potteries in Staffordshire, I beg leave, through the medium of the Repository, to state to the Unitarian public, the prospect of the success of the Unitarian cause in that populous and important district, if proper aid be given, and effective means used to promote it. At Newcastle-under-Line, a chapel is now open, and Unitarian worship regularly conducted in it. This chapel was for a number of years lost to us, and brought into a dilapidated state; but it has been recovered and put in a proper state of repair, by the laudable exertions of a few zealous individuals. In this chapel public worship has been conducted once on a Sunday, for about twelve months, by the assistance of Mr. Fillingham, the minister at Congleton; but the friends of the cause, judging that much more might be done if they had a minister residing among them, and that it was highly desirable to establish Unitarian worship at Hanley, the central and most populous part of the Potteries, have engaged Mr. Cooper (who was educated at the Academy at Durham House, Hackney-Road, and is lately returned from the West Indies, where he was engaged three years in an attempt to instruct the Negroes) to be their minister, and he is now entering on his office and work; the most important part of which will be to establish and carry on the Unitarian cause at Hanley, and in other places in the Potteries. At Hanley a room is engaged, and Unitarian worship is conducted in it once on the Sunday. In this room I preached three times to most crowded audiences. It was estimated that, the last evening, three hundred people crowded into the room, and, I was told, several hundreds went away who could not gain admittance. The room, when so crowded, is extremely inconvenient, on account of the heat, and so large a part of the hearers being obliged to stand in the aisle and at the entrance. It is supposed I might have had double the number of hearers had there been a place convenient to receive them.

It is well known to many of the friends of the Unitarian cause, that it is my fixed plan to dissuade newly

raised congregations from building chapels, until they have continued to meet together for a considerable time, and well counted the cost; but, in the present case, it appears to me, that the friends at Hanley ought to be encouraged to build a plain chapel, on the most economical plan, without loss of time. I am of this opinion, for the following reasons:—1. Hanley being in a central situation in so populous a district, where many of the common people seem disposed to attend to the Unitarian doctrine, it is highly desirable a chapel should be erected there without delay, as there seems no reason to doubt of its being well attended. 2. It seems necessary, first, to erect the standard firmly in this central situation, and then to establish occasional lectures in a number of other places, but this cannot so well be done as by the speedy erection of a chapel. 3. A tried friend of the cause, now advancing in years, who resides in Hanley, liberally offers to give an eligible piece of land for a chapel to be built on, which, I believe, will also leave room for ground to bury in. As life is uncertain, should this kind offer be neglected, it might, at a future time, be difficult to procure a spot of ground suitable for the erection of a chapel. 4. It appears to me, that it would be unwise not to avail ourselves, to the utmost, of the attention and disposition to hear, now excited in the town and its vicinity; but how are we fully to avail ourselves of this, unless a convenient place be erected where the people may attend? 5. Mr. Cooper seems to be a minister well adapted to the situation and work; for though not a man of splendid talents, he possesses solid and useful ones; and he will work in the cause, without shrinking from any exertion in his power, which may promote it. I speak with confidence of him, having known him long, and known him well, and being fully persuaded that his character, conduct and labours will do honour to the cause in which he is engaged: therefore, it is to be wished that he may have full opportunity of labouring to advantage. 6. I know of no new district where the erection of an Unitarian chapel, without delay, is more to be desired, or promises more success.

From all these considerations, I

hope the managers of the Fellowship Funds, and the friends of the Unitarian cause at large, will be prepared to give their patronage and liberal aid to the erection of a chapel at Hanley, so soon as the matter is determined on. I have no doubt, if the friends at Hanley proceed in this undertaking, they will do it in the most economical way.

At Lane-end, in another part of the Potteries, a society of Baptists, who meet in an upper room, fitted up as a small chapel, are become Unitarians, and hold occasional meetings in some other places.

R. WRIGHT.

Ultra-Trinitarianism in Gentleman's Magazine and Eclectic Review.

THE Unitarians have only to wish, like the man of Uz, that their adversaries may write books. While they wrap themselves up in mystery, they may rely upon the superstitious reverence of their partisans, knowing that argument is as impotent against them as artillery levelled at the clouds; but when they descend to explanations, they betray the miserable confusion of their system and its utter inconsistency both with reason and scripture. Let them go on to write, and the Unitarians may very contentedly stand by and watch the result.

We are led to these remarks by a late singular exhibition of Trinitarianism in two soi-disant "orthodox" Journals, the *Gentleman's Magazine*, which represents the High Church Arminian Trinitarians, and the *Eclectic Review*, which represents the Dissenting Calvinistic Trinitarians. Considering how little sympathy there is between these two parties, it is amusing to observe how closely they resemble each other in the *odium theologicum* towards Unitarians, and in the honest extravagance of their doctrine with regard to the Trinity.

"Sylvanus Urban, Gent.," is reviewing the Bishop of St. David's recent Vindication of the Three Witnesses' text, and he drops this precious morsel of criticism upon it:

"As to the work before us, we have only to say, that there has been for years, a knowledge that the verse in question has been suppressed in some copies of the New Testament; (for we do not admit it

to be an interpolation, because the formula of Trinitarian baptism, 'in the name of the Father, Son and Holy Ghost,' would render such interpolation unnecessary,) and the author of such suppression has been thought to be Eusebius. This is the only remark upon which we shall have the presumption to offer our observations; for the perfection of scholarship, apparent in this work, is not to be exceeded."—P. 149.

It is allowed then that there have been "some copies of the New Testament" without the text. In the critic's state of mind this concession must not be despised. But his own as well as the Bishop of St. Davids' eagerness to recover the passage is an answer to his argument against the interpolation from the needlessness of it. The fact is, as every one acquainted with the controversy knows, that in arguing for the doctrine of the Trinity from scripture, the Three Witnesses Text is always first named, and that Trinitarians are astounded when they hear for the first time that the text is excepted against as a forgery: it sometimes happens that the person making the exception is charged with little less than blasphemy. The course pursued of late by the advocates of 1 John v. 7, shews that there is no price scarcely at which they would not willingly redeem it. Woe to the character even of the most illustrious of the dead, if it stand in the way of the text, or if its sacrifice will make satisfaction to offended orthodoxy! Bishop Burgess seems, by the Reviewer's intimation, to charge the "suppression" upon Eusebius. One bishop should be more tender of the reputation of another. Eusebius was so little remote from even the Bishop of St. Davids' sound faith, that the text could have been no stumbling-block to him. But grant that he was not only *Arianus* but *Arianissimus*, are not his known and tried virtues to shield him from the imputation of a fraudulent mutilation of scripture to serve a party purpose? The learned *Cave* was zealous enough in all conscience, for the "Catholic faith," but his fidelity makes his account of Eusebius one continued eulogium. He begins to describe his character in these words, "De summa ejus et longè diffusissima doctrina, ut pluribus agam, opus non est, cujus crudito nominj et olim et hodie vene-

rabundus assurgit totus plenè orbis literarius: Pietate adeo venerabilis, ut apud plurimas Occidentis Ecclesias in Sanctorum numero habebatur, et *Sancti Confessoris, et Episcopi beatæ recordationis, et egregiæ vitæ beatissimi Sacerdotis* nomen meruerit. At pro dolor! gravatur viri optimi memoria non apud recentiores modò, verùm apud veterum plerosque hæreticæ pravitatis culpâ," &c. And referring to the charge of his subscribing the Nicene Creed dishonestly, the historian says, in words which apply in more than their original force, to the new accusers, "Adeo ab omni planè Christianâ charitate abhorrent, qui eum vafre et dolosè subscripsisse volunt." (Script. Eccles. Hist. Lit. I. 129, 130.)

One assertion of Sylvanus Urban's admits certainly of no contradiction: *the perfection of scholarship*, whether it be exhibited or not in Bishop Burgess's tract, *cannot be exceeded*. In return for this self-evident proposition, we give him another of at least equal value, viz. that the perfection of folly and bigotry cannot be exceeded!

Our urbane censor affords us a notable example of that slashing and desperate criticism, which it will be seen that his Eclectic brother considers best suited to the Trinitarian cause:

"If Unitarianism be well-founded, Christianity must be an imposture."—P. 148.

This Reviewer is eager to contribute his illustration of the Trinity; if not original, it is yet curious:

"The Unitarian hypothesis also presupposes that there is a limitation to the will of God, an absolute necessity, that he cannot deprive himself of unity of person in the whole of his nature: yet that remarkable zoophyte the polypus, shews, that divisibility of the Parent Being, even by violence, implies no necessary diminution of properties."—Id.

The argument supposes that the Deity once possessed "unity of person," but at some period undefined, willed himself asunder, and became "three somewhats!" Whether this was "by violence," the Reviewer does not expressly say. It is for him to determine, however, how three polypi are one polypus. But we feel as if there were irreverence in stating the absurdity.

We quote only another conundrum of *Sylvanus Urban's*, and this we leave without a single remark:

"As to the Incarnation, there is a strong fact in his (Christ's) history, which is a good collateral argument in favour of the immaculate conception. Had Christ contracted matrimony, all his doctrines would have proved untenable."—P. 149.

The passages that we are about to take notice of in the *Eclectic Review* occur in a critique on a posthumous work of Dr. Dwight's, the *American Divine*; a system of Divinity, of which a large portion consists of an explanation and defence of the Deity of Christ and the Trinity.

An early quotation is introduced by the *Eclectic* with this remark, sharply pointed by bigotry :

"On the mind of a Unitarian, the forcible argument urged in the following passage, would, probably, make no impression : to a Christian it amounts to a demonstration."—P. 257.

The Reviewer quotes with much approbation, the semi-profane argument of Abbadie, so suitably Englished by McGowan, who in a vision saw the learned and pious Dr. John Taylor in hell-flames, "that if Jesus Christ be not very God, the Mahommudan religion is preferable to Christianity, and Mahomet the greater prophet." What does this amount to but the vulgar "orthodox" resolution, that if some favourite point of divinity be not found in the Bible, the Bible shall be thrown into the fire? And does this Protestant Dissenting writer mean to advise his reader, who cannot find the absolute deity of Christ in the New Testament, to turn apostate and curse his Saviour?

Of his own sagacity, or from the American Professor's ingenuity, the Reviewer discovers that unless Jesus were the Eternal Jehovah, he was rightly put to death, and the Jews deserve praise for the deed :

"According to the Socinian scheme, the Jews, instead of being guilty in putting Christ to death, acted meritoriously ; for they only obeyed the Divine law in punishing him as a blasphemer. If it should be said that the Sanhedrim misunderstood our Lord, they were guilty, at the worst, of only a mistake, and a mistake for which Christ was himself responsible. They were no further guilty, than would be a jury who should, through an involuntary error of judgment, find a man guilty of a capital crime, on evidence which should afterwards prove to have been fallacious."—P. 258.

Can any sane writer hope to serve the interests of truth and piety by such cold-blooded trifling with sacred things and such daring absurdities?

Dr. Dwight, as quoted by the Reviewer, argues against the Unitarian hypothesis on the new ground of its making too much of Jesus Christ, at least in reference to the Father's love :

"On the supposition of our opponents, we should have much more reason to admire the love of God towards Jesus Christ, than to admire the love of God towards us."—P. 259.

This is silly enough ; but what will the reader say to the passage that follows, extracted from the *American Professor* by the Reviewer, and constituting part of an argument for the deity of Christ from his own assumptions?

"He always taught in his own name ; even when altering and annulling the acknowledged word of God.—In every part of this employment he taught in his own name.—Not once does he say, *Thus saith the Lord*, during his ministry ; nor teach with any authority except his own.—The same authority also Christ assumed and exhibited generally, when he wrought miracles ; and he never makes mention of any other."—Id.

Dr. Dwight is one of the few American heroic poets ; he may be pronounced also an heroic divine ; for never was there a more direct contradiction of our Lord's own discourses, even to the very letter, or a bolder defiance of truth. Had the Reviewer forgotten the whole of the four Gospels when he quoted with approbation this extraordinary passage? They who can write thus, or tolerate such shameless assertions, can have no other standard of truth than convenience, and no other rule of faith than inclination.

The American Doctor is not contented with a single act of theological daring ; he really maintains (according to the Reviewer) a plurality of Divine BEINGS!

"Some very striking, and we believe original, remarks occur relative to the doctrine of the Trinity. Dr. D. maintains that 'the admission of *three infinitely perfect Beings* does not at all imply the existence of more Gods than one ;' inasmuch as 'the nature, the attributes, the views, the volitions, and the agency of three Beings infinitely perfect, must be exactly the same.'"—P. 261.

Should the reader begin to ask whether our modern Trinitarians are not becoming avowed Polytheists, and to exclaim, What was there in Paganism itself more palpably absurd than that *three Beings are one Being*?—the Reviewer silences him with the remark, that this a subject on which he, the reader, and the Reviewer, and the great Dr. Dwight, and all the Trinitarians, and all the Unitarians, know nothing, absolutely nothing, and therefore one proposition is as good as another, and no man can be fairly charged with absurdity:

"The ideas intended by the words *God* (here denoting the Infinite Existence) and *Tri-personal*, are not and cannot be possessed by any man. Neither Trinitarians nor Unitarians, therefore, can, by any possible effort of the understanding, discern whether this proposition be true or false, or whether the ideas denoted by the words *God* and *Tri-personal*, agree or disagree."—P. 262.

This is a curious sample of Dissenting orthodoxy of the more erudite sort: with one more item of self-complacent bigotry in the true spirit of the Athanasian Creed, we shall conclude this amusing, though somewhat disgusting, catalogue of Trinitarian novelties:

"The question at issue is, not so much whether the Saviour is Divine, as whether man needs a Saviour.—If Unitarians are not recognized as Christians, let it always be remembered, that it is not because they reject the doctrine of the Divinity of Christ, but because they reject with that, and we think consistently reject, *the whole of the Christian system*."—P. 265.

This nameless writer decrees with one stroke of his pen, that Unitarians, (Newton, Lardner and Lindsey,) are not Christians; they reject *the whole of the Christian system*. They renounce, that is to say, a certain system, on which the calculations of the proprietor of the Eclectic Review, as to its success, are founded, and which is defended by certain anonymous persons at so much per sheet, and, therefore, they shall not be Christians nor have Christ for a Saviour! Good Eclectic! call them Atheists at once; they disbelieve the Triune God, consisting of "Three Infinitely Perfect Beings," and you say there is no God besides, and therefore they believe not in God, but are downright Atheists. Q. E. D.

SIR, *Liverpool, Oct. 7, 1821.*
I SEND you the following extract from a letter lately received from a friend in the United States of America, which may be interesting to your readers, not only as it shews the opinion entertained by an intelligent and highly respectable foreigner of the Dissenting body of England, but also as containing some pertinent observations on Bishop Marsh's celebrated *Questions*.
AN ENGLISH DISSENTER.

"I read the Monthly Repository with much pleasure, and think it has many excellent papers. In my opinion there is no class of people more respectable than the English Dissenters; I mean those who are well educated, and really charitable and liberal. But they are, as being a sect, frowned upon by the Government, and this makes them, as I think, unreasonably jealous and hostile to the administration for the time being. They are, moreover, perpetually insulted and misrepresented by the bigots of the Establishment, and this produces, unhappily, something of a corresponding narrowness on their side. On the whole, however, I love them, their character and their spirit, and pray that 'my soul may be with these people.' I admire your Mr. Richard Wright. He is quite an extraordinary man, and possesses the true apostolical character of a Christian minister. There have been, and still are, such men among the English Dissenters, and now and then also among the Missionaries abroad. In the English Establishment they can hardly arise; or if they do, would probably be discountenanced, if not expelled. I see the Bishop (of Lincoln,* I think) Marsh has lately obliged his clergy to sign eighty-seven new articles of faith. As people would understand the Scriptures in different senses, Queen Elizabeth, in order to produce an uniformity of faith, established Thirty-nine Articles, which are the Bible of all good Churchmen. Now it seems the Bishop has discovered that a subscription does not ensure this uniformity, and that these Thirty-nine want eighty-seven more to explain in what sense they are held! And what adds to the absurdity is, that these eighty-seven are intended to keep out those persons who hold the original Thirty-nine in their original sense! At least it seems to me that the Calvinists had the greatest share in their composition."

* This mistake is pardonable in a descendant of the men whom Junius describes as crossing the Atlantic to get out of the way of bishops. ED.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Unitarians not Infidels, a Sermon preached before an Association of Unitarian Christians at Hull, Sept. 29, 1818, in which are also defined the Nature and Objects of the Association.* By John Platts, Unitarian Minister at Doncaster. pp. 12. Hunter.

ART. II.—*The Antidote: or Unitarians proving themselves to be Infidels, by denying the Doctrines of the Bible. Remarks upon a Sermon preached by John Platts, Unitarian Minister at Doncaster.* By Evan Herbert, Minister of the Gospel. pp. 10. Two pence, or Twelve Shillings per hundred. Warwick, Heathcote and Foden.

ART. III.—*Letters addressed to the Calvinistic Christians of Warwick, occasioned by the Rev. Evan Herbert's Publication, entitled The Antidote, &c.* By a Unitarian Christian. pp. 170. Warwick, printed; and sold by Hunter, London. 3s 6d.

WE should have before introduced to the notice of our readers, this controversy, which has called forth a most able and superior defence of Unitarianism, but that the last article was not known to us until very lately.

The Sermon, preached by Mr. Platts,* and originating the other two pamphlets, was composed and delivered with the immediate object of rebutting those calumniating charges which, in the absence of more effective argument, it has of late years been fashionable, both in the Church and out of it, to prefer against the principles of Unitarians. That the Unbeliever himself should endeavour to establish this pretended relationship with us is by no means surprising, when we think of the convenient shelter of partial toleration it has pleased the "Church and State" to allow Unitarianism, a moiety of which he seeks through a family

connexion. But that any bigotry, assuming to itself the character of *Christian*, should dare to deprive us of that merited and dignified title, is scarcely credible, and claims a monopoly more odious than any pretended to by the Star Chamber or St. Peter's: nor could a more cruel ingratitude be perpetrated against a class of Christians who may, perhaps, challenge the whole aggregate body of the Christian world for the Biblical learning and labour they have bestowed on the advancement of the great common cause, and more particularly on the external evidences of revelation. It cannot be necessary to appeal to the most able and popular answers which Popery and Scepticism have received from the time of Chillingworth to the numerous and victorious confutations of the sophisms of Hume, Gibbon and Paine; the great majority of which were the work of Unitarian Dissenters. We have had too much contempt to notice this ecclesiastical slander on all occasions of its recent promulgation by the mitred prelate and itinerant preacher, willing to leave it to its own refutation, and being quite of Archbishop Tillotson's sensible opinion in his remarks on Infidelity and "Socinianism"—"If this be *Socinianism*, for a man to inquire into the grounds and reasons of the Christian religion, and to endeavour to give a satisfactory account why he believes it, I know no way but that all considerate and inquisitive men, that are above fancy and enthusiasm, must be either Socinians or Atheists."

To the same purport we give the following extract from the Sermon of Mr. Platts, and regret our want of space for further quotation from a very sensible and well-written discourse:

"It is true we differ in opinion from the majority of our Christian brethren on some very important points. Not choosing to have a religion imposed upon us—not wishing to imbibe the sentiments of others without due examination—nor to believe by any system of human invention; we have searched the Scriptures

* This seems to be a new edition, with another title, of the Sermon of which we took notice, XIII. 768. ED.

for ourselves ; we have *formed* sentiments dear to us as our lives—dear to us as our very souls. Sentiments of which we are not ashamed, and for which, in the spirit of meekness and charity, we will earnestly contend.

"We are not Deists—we are not Infidels—we are not unbelievers in Divine revelation—we do not slight the Scriptures, nor despise God's revelation of grace—we do not debase our Lord and Saviour Jesus Christ. We are serious and firm believers in God and in Christ—we believe that the Scriptures contain the word of God, the revelations he has made to mankind in the different ages of the world—we believe the prophets and apostles were inspired of heaven in different measures and degrees, but superior to them all, was Jesus Christ our Lord ; in whom God dwelt—in whom he wrought—by whom he spoke, and made known his truth and grace to mankind in an especial, extraordinary and supernatural way and manner. We believe that God has set his seal to the mission of Jesus, and proclaimed him by a voice from heaven, saying—'*This is my beloved Son, in whom I am well pleased : hear ye him.*' In him we believe—of him we learn—him we follow—him we obey. We aspire to be conformed to his image *here*, that we may share in his glory hereafter.

"We believe that Christ was born, lived, died, rose again, and ascended on high, for us men and for our salvation ; not indeed to reconcile God to man, as some have absurdly taught, but to reconcile man to God. We believe that Christ was a sacrifice for us ; not by becoming our substitute, and suffering in our stead, but by devoting himself in the cause of truth and righteousness, and by sealing the covenant of grace and the promise of pardon by his blood. We believe that he is the Saviour of sinners ; not by being holy and righteous in their stead, but by leading them by the divine and heavenly motives of his gospel to true repentance, holiness and the practice of all righteousness ; thus becoming—'*The author of eternal salvation to all them that obey him.*'

"We glory in the cross of Christ—we rejoice that he has broken down the middle wall of partition between Jew and Gentile, so making peace by the blood of his cross ; that he has introduced a new and living way, a glorious dispensation, which has for its object the salvation of the whole human race. We behold him as '*The Lamb of God,*' that, by the influence of his life, sufferings, death and resurrection, his doctrines, precepts and example on the minds and hearts of men, '*taketh away the sin of the world.*'

We maintain that our salvation by Christ is not a *physical*, but a *moral* salvation." —Pp. 4, 5.

The publication of this Sermon appears to have originated in the mind of the Rev. Evan Herbert, the recent pastor of a small congregation of Calvinistic Baptists at Warwick, the "*Antidote*," as a sovereign specific for the cure and eradication of Unitarianism, at the moderate price of "two pence, or twelve shillings the hundred." A more vulgar or illiterate production we never remember to have been amused with. Its execution has to its pretensions much the same relation as a barn tragedy to a low comedy ; and we suspect that the elders of his congregation offered up their supplications for a speedy deliverance from this unwelcome friend, which, indeed, speedily followed. The pages which compose his manifesto are a mere tessellated collection of texts, gleaned from the margins of old folio Bibles, and set in a little of his original composition, of which the following illustration of the doctrine of original sin is a fair sample—"There have been very pernicious associations in all periods of time, an irrefragable proof of what this writer (Mr. Platt) contradicts, namely, that 'the heart is deceitful above all things and desperately wicked,' or original sin ; such was the Gunpowder Plot, the attempt to restore the Stuart family, &c."—P. 1.

The Laureate himself could not have given us in Wat Tyler a more ingenious detection of the causes of political apostacy. Mr. Evan Herbert with becoming ingenuousness confesses his erudition and ignorance : "As to Calvinism, if I have imbibed any of the sentiments of *that great man* of God, it is not from his writings, for I never read a page of them ; but by analyzing the Greek Testament."—P. 9.

But however this may be, (and Dr. Johnson said he had known many old women who knew Greek, though but few who were acquainted with their vernacular tongue,) it is clear that Mr. Herbert's forte is not philology. And we would recommend him to a perusal of the *Diversions of Purley*, where he may discover that an adverb and verb may have the same sound, and yet differ in their number of letters : as for example, in the sentence, p. 4,

"where dead in their trespasses and sins, and where by nature the children of wrath, even as others." The passage in p. 5—"Satan had once the effrontery to put a *i*"—might equitably barter a consonant *n* in exchange for a supernumerary *l* in the following sentence, p. 4, line 35: "Alas, fallen nature, with thy boasted wisdom take a reason for your dullness." If we recollect right, Dr. Johnson spells dullness with one *l* only, and defines it "a weakness of intellect," a popular complaint very prevalent among theologues, and which, if Mr. Herbert be afflicted with it, entitles him to our pity and charity; for far be it from us to ridicule natural defects. In the following passage Mr. Herbert cuts a sorry figure—p. 8: in "one dark cell to another, from Charybdis to *Sylla*." In this exhibition Mr. Herbert appears better acquainted with the proper name of the Roman General than with the orthography of Cellarius: perhaps, fear of that poisonous juice which Circe is said to have poured into the waters where Scylla bathed, and which Dr. Lampriere would have informed him metamorphosed her into "frightful monsters like dogs, which never ceased barking," scared Mr. Herbert from the use of a *c*, lest this malapropos description should pass for the common *domino* of his own species. But leaving this accomplished "Analyzer of Greek" to settle with his compositor and printer's devil the credit of these elegant extracts, we shall take our leave of him, with the counsel that his next twopenny bunches of texts be tied up with more attention to the nature of the "simples that have place in a compound."

We shall pass on to the answer of his learned and able opponent, the Rev. Wm. Field, who for thirty years has been the minister of an increasing Unitarian congregation at Warwick, and whose many excellent publications, notwithstanding the professional labours of his school and pulpit, are well known to many of our readers. To deprive this congregation and Mr. Field, whose private and public character had long acquired him the respect of all classes of Christians, of the honourable distinction of the Christian name, was the laudable aim of Mr. Herbert. And we only lament that so capital a defence of the principles of Unitari-

anism should have been thrown away on so contemptible an antagonist, lest it should rather conceit Mr. Evan Herbert of his "dullness," and lead him to think, with the fly on the wheel, "what a dust I kick up!" We should rather have left him to smother in the dust of his own bigoted ignorance, certain that his poison contained its own "Antidote," and holding, with Lord Halifax, that "a man that hath read without judgment is like a gun charged with goose shot, let loose upon the company; he is only well-furnished with materials to expose himself, and mortifie those he liveth with." Indeed, Mr. Field's own contempt appears only to have yielded to the strong solicitations of some of his congregation.

"By no inclination of my own could I have been led to take the smallest notice of what to me seems beneath all notice; and it is only in compliance with the urgent request of some esteemed friends that I have been induced to attempt a reply; which has been delayed longer than I wished, and has grown to a greater length than I intended. These friends think, that such confident ignorance, such conceited absurdity, such disgusting spiritual pride, and such insufferable religious bigotry, as are conspicuously displayed throughout this notable performance, ought to be put to that shame, and to be met with that public rebuke, which they deserve. As Mr. H.'s work is dedicated to his Calvinistic friends, so these pages are respectfully addressed to you, the members of the same religious community; and, notwithstanding other differences of opinion, I do hope to convince even you—not, indeed, that I, in the view I take of Christian truth, am right—but that, in the spirit, and in the whole manner of his attack upon those who think as I do, Mr. H. is decidedly and flagrantly wrong. Let me claim your fair and impartial attention."—P. 2.

The different subjects of the volume are divided into nine letters. Our readers are probably satiated with the beauties of Mr. Herbert, and we shall, therefore, not trouble them with any extracts from the second and third letters devoted to the punishment and prevention of his theological offences.

The subject of the 4th Letter is the sincerity of Unitarians in the cause of revelation; their confessions of faith, not on oath as prescribed by statute law, but given in the words of scripture; and a statement of their devo-

tional services. From this we shall quote the following passage of great force and eloquence :

" Assembled around the holy altar of social religion, each returning Sabbath, our solemn sacrifices of prayer and praise are offered up to the ' ONE GOD THE FATHER, in the name of the one great MEDIATOR between God and man.' Here, we adore his supreme perfection and universal dominion. Here, we celebrate the wonders of his power and love to us, the children of men ; especially in the gift of his Son ; and in all the important benefits comprised in that one precious gift. Here we pour out before him the penitential confessions of our sins ; and, placing all our reliance on his great mercy, through Christ, we supplicate Divine forgiveness. Here we seek, from the stores of heavenly bounty, supplies for all our necessities ; and, above all, as the greatest of all good, we ardently pray for grace, to grow in all the sentiments and habits of piety and righteousness, and to advance continually in our state of preparation, for that eternal world, which is, by the glorious gospel, thrown open, in full and solemn prospect, before us all.

" Here, also, we prostrate ourselves before the COMMON FATHER of all mankind ; and, in the spirit of universal charity, we commend all our fellow-Christians, without distinction of sect or party, and all our fellow-creatures, without exception of name or nation, to the care and blessing of that Omnipotent Power and Love, which are able to do more and better, than our most benevolent wishes can express to him or desire for them. Nor, before the throne of the heavenly grace, do we ever forget that nation to which we more immediately belong, and for which, therefore, we are bound to cherish a more ardent concern. No warmer wishes breathe from our hearts than those which we express for the peace and prosperity of our beloved country—for the best interests of the National Church and of all other churches—for the welfare and happiness of all orders of men, from the King on the throne, and the high authorities of the State, down to the lowest subject in the land. And, finally, we, in an especial manner, include the sorrowing and the suffering part of our fellow-beings, in our poor and imperfect, but sincere and sympathizing, prayers to the God of mercy, and the great source of all relief and consolation."—P. 19.

" Again ; the subjects of the public discourses delivered in our own and to all our congregations, are, for the most part, the same as in other Christian so-

cieties ;—comprising all the great subjects of the being, the perfections, the providential and moral government of God ; the duty and the future expectations of man ; the divine authority of Christ ; his prophetic, moral and religious discourses ; his example, his miracles, his sufferings, his death, his resurrection, his ascension ; his second coming, with great power and glory, to raise the dead to life, to judge the world in righteousness, and to bestow eternal rewards on all who are faithfully his. And here I hope to be excused, if I mention that we had, some time ago, delivered by our minister, a series of discourses, about twenty in number, '*On the conduct of Christ during his last sufferings, as displaying at once the dignity of his character and the deity of his mission*;' which was received, I believe, with much approbation, by attentive audiences, composed of Christians of all denominations. The publication of these discourses, as well as those on the Books of Scripture, has often been requested ; but the request has not hitherto prevailed. The usual style of all our preachers is, indeed, rather practical and devotional than controversial ; yet they are generally careful, and now more than ever, because a spirit of inquiry is evidently gone forth, to explain to their hearers the great leading evidences, and all the important doctrines, of Christianity ; and to point out whatever notions appear to them to corrupt the purity and obscure the glory of that holy religion. For, certainly, it is not to be concealed or denied, that some of the peculiar doctrines of Calvin, of Athanasius, and other human authorities, are either partially or totally denied ; and much of the favourite phraseology employed by them and by their disciples, being decidedly unscriptural, are scrupulously declined by us. What these doctrines are, and what that language is, will be explained hereafter. Perhaps it may be proper to complete this account by adding, that the rite of Christian baptism is observed by us as by most other Christians, as well as, also, that solemn ceremonial, instituted by our great Master to perpetuate the thankful remembrance of himself, and of his important services for the good of mankind, from one generation to another, even to the end of time."—Pp. 21, 22.

The 5th Letter contains an enumeration of the well-deserved testimony of the most learned and eminent men in the Church, to the erudition and splendid labours of Unitarian Dissenters.

" At length, after a dreary, stormy

night, the serene and glorious light of the REFORMATION dawned upon the long darkness of the world; and, from that happy period, down to our own times, with continually increasing knowledge, a new and noble and generous spirit of charity has gradually infused itself, with all its benign influence, into the minds of Christians of all denominations. One little wall of separation after another has been thrown down; the mighty power of prejudice and bigotry has yielded, though not without many a vehement struggle, to the still mightier force of right thinking and right feeling; and now it may be truly affirmed, that the great circle of Christian hope has been stretched to its full and just extent; so as to embrace, within its wide circumference, *all* who acknowledge the divine authority of Christ, and receive his gospel as the rule of faith and the law of conduct. Points of difference, though in themselves of no small importance, have been regarded less; and those infinitely greater points, in which all are agreed, have been considered more; nor is it too much to say that few, indeed, except the most ignorant members of any religious community, would now hesitate to hold out the right hand of fellowship to those of any other religious community, however different in name, or however divided in opinion. 'Thanks be to God!' says the excellent Bp. LOWTH, 'whatever other reasons we may have to complain of our own age; yet it must be allowed that a spirit of true Christian charity has of late prevailed among us, beyond the example of former times. A more liberal and generous way of thinking and acting, with regard to those who differ from us, is every day gaining ground, and has already had visible effects in allaying former animosities and jealousies, and making way for reconciliation and unity. The different sects seem to have lost much of that bitterness and distaste which has so long most unreasonably reigned among them, and to be every day drawing nearer to one another.'—P. 28.

The 6th Letter is a continuation of the same subject, with an account of the characters and works of some of the early Unitarians. It contains the following gratifying testimony to the liberality of the author's own neighbourhood, which, we hope, will never be again disturbed by the incursions of such a rude and Gothic theologian as Mr. Evan Herbert:

"Having said so much, in this Letter, on the liberal spirit of the times, I cannot think of concluding it, long as it is, without bearing my humble testimony to

the high degree in which that noble spirit prevails in the town where, for many years, it has been my lot to live. Perhaps there are few towns, of the same population, where more varieties of religious opinions exist; and yet where all its inhabitants dwell together in greater harmony and peace. Here are to be found *Churchmen, Independents, Calvinists, Unitarians, Baptists, Quakers, Wesleyans, and Catholics*, intermingling in all the offices of social life; and feeling towards each other friendly esteem and affection, in many cases, and respectful and neighbourly regard, in all. This is to be ascribed much, no doubt, to the benign and happy influence of his own liberality of sentiment, and his own benevolence of spirit, which a GREAT DIVINE, living in our immediate vicinity, exerts and diffuses, in a wide circle, all around him. Much, also, very much is to be ascribed to that good sense and right feeling which the members of the Establishment at Warwick have, for a long time past, very generally displayed—guided, no doubt, and animated, by the instructions and the example of their Clergy, whose characters, for wise moderation and for amiable candour, stand, at this moment, on a proud eminence."—P. 66.

The 7th Letter includes a very excellent summary of the conclusive evidence against the famous text, 1 John v. 7: a criticism on the interpretation of the popular texts which may be termed the *chevaux-des-frise* of orthodoxy, and concludes with remarks on the necessity of employing a little reason in matters of religion.

The 8th Letter details the opinions of Dr. Lardner, Sir Isaac Newton, and Dr. Priestley, names which, perhaps, without much trepidation, we put in balance of authority, against the learned "Analyzer of Greek."

The 9th and last Letter is a summary of the Unitarian doctrine, and a comparison of the practical influence of its principles with the dogmas of Geneva two centuries since, but of which dogmas the Genevese do not appear so much enamoured as when Calvin burned Servetus. The Letters close with the following account of the Author's early opinions, from which it appears that having once entertained what he now esteems as unscriptural errors, he can claim a knowledge of both sides of the question, and cannot be charged with the prejudices of education or circumstance.

"My Calvinistic Friends, in closing

this long series of Letters, I should do violence to my own feelings, if I did not take leave, in the most respectful manner, of those of the religious community to whom they are particularly addressed. Amongst them, I received my own first knowledge, and my own earliest impressions, of religion; which I shall ever esteem as the greatest blessing of life, second in value only to life itself. Amongst them, I still number some of my dearest relatives, and some of my best friends. Amongst them, I recognize many, within the small circle of my acquaintance, and many more without it, in whom I see and I admire all the excellencies which can become and adorn the human and the Christian character. But these excellencies I must, at the same time, unhesitatingly ascribe to the influence of the great common principles in which they and we are all agreed, counteracting and overpowering the influence of those principles which are peculiarly their own; and which appear, to my honest conviction, in themselves, alike repugnant to reason and scripture, and, in their tendency, most unfavourable both to real piety and to moral virtue. That the influence of the former may increase, and the influence of the latter diminish, more and more, every day—till that great and important day shall come, when, if not before, the triumph of the one over the other will be, as I doubt not, complete and glorious, is the ardent prayer of

Yours, in the bonds of Christian
Charity,

AN UNITARIAN CHRISTIAN."

—P. 132.

An Appendix of considerable size contains a most useful Biographical notice of Foreign and English Unitarians, with a particular account of those of the latter who have withdrawn from the Establishment, and of those who have confessed themselves within from a preference of their *livings* to their consciences. These sketches are drawn with great judgment and conciseness.

We have seldom met with so small a volume of so much research and force of reasoning, and hope that its author will give it a more permanent existence, by expunging its local character and re-casting it into a general defence of Unitarianism. At the same time, it will bear to be amputated of a few of those controversial philippics and hard words which are inconsistent with the characteristic tone of the work, and which we are unwilling should have even a shadow of resem-

blance to the intolerant and fiery spirit it seeks to extinguish. Conversion should be the great end of controversy, and there is no greater drawback on the success of the means employed than harsh words.

Reverting to the first object of this controversy—the establishing the claim of Unitarians to the title of Christians, we consider the success of our writers in the advancement of the *evidences* of revelation as their greatest glory. It is only the most wilful calumny which can prefer a charge of infidelity against the names of Locke, Lardner, Benson, Sykes, the Taylors, Priestley, and Bishops Watson and Law. These have been the champions in the common cause, and the laborious miners who extracted the ore since smelted down into more current coin by the popular writers of the Church. We wish to make no invidious comparisons; but let not these glorious characters be spoiled of their hard-earned honours. And, at the same time, we must not undervalue the importance of purity of doctrine; for if this be really the age of such growing infidelity as is reported, (an alarm by the way of very ancient date,) what can conduce so much to check the ravages of this moral pestilence, as the removal of that rubbish which has so long buried the primitive faith of Christians, of those "misteries" which have so long concealed the threshold of revelation from the sight of the philosophical unbeliever? To exhibit revelation as consistent with natural religion, as enlarging and strengthening our natural sight, not destroying it—is the object of Unitarianism, and the only mode of increasing the number of real believers. Mr. Field is one of the labourers in this sacred cause; and we do not know any remarks more applicable to the present times, than the following passage in the Defence of the Letter to Waterland (1731):—"In this age of scepticism, when Christianity is so vigorously attacked, and, as it were, closely besieged, the true way of defending it is, not to enlarge the compass of its fortifications, and make more help necessary to its defence than it can readily furnish; but, like skilful engineers, to demolish its weak outworks, that serve only for shelter and lodgement to the enemy, whence to batter it the more effectually, and

draw it within the compass of its firm and natural entrenchments, which will be found, in the end, impregnable."

Cs.

ART. IV.—*Practical Sermons*. By Abraham Rees, D. D. &c. &c.

(Continued from p. 542.)

ONE of the best Sermons in these two volumes is Ser. XVI. of Vol. III., in which the venerable preacher states and resolves the "Difficulties in the Contemplation of the Moral Providence of God." He discusses this interesting subject by a series of observations, which are judicious and pertinent, and rise gradually out of one another. Under one of these, he thus amplifies a common simile:

"It has not been unusual to compare the condition of human life to a drama, the plot of which is gradually developed and explained; and the allusion is apt and instructive. In the first scenes of its representation, characters and events are rendered interesting by the obscurity with which they are veiled, and by the suspense in which the mind is detained, whilst they are progressively unfolded. But when the plot is unravelled, every character is justly exhibited: the termination of events assigns to each its due recompense. Thus we see the first stages of human existence: many incidents must occur which are mysterious and inexplicable, which tend to puzzle and perplex the contemplative mind; but, in its further progress and final issue, the scheme of Providence *reveals itself*; the succession of events reflects light upon the obscurity of past scenes; the completion of the whole design reconciles its discordant parts, and evinces the perfect wisdom, equity and goodness, with which they were concerted and conducted."—III. 306, 307.

The Sermons are properly entitled "Practical," but some of them come nearer to men's business and bosoms than others. The XXth of Vol. III. for instance, on Hope in Distress, cannot be read without peculiar interest, and must have produced a deep impression on its delivery. We quote one passage on account of its containing an historical allusion, one of the best species of ornaments of which a sermon admits:

"The benefit of hope may be further illustrated by considering it as a powerful incitement to activity and exertion, in a

time of fear and distress. Whilst despondency enervates and enfeebles the mind, and renders it incapable of prudent deliberation and vigorous exertion, and of availing itself of those means of redress that may occur, the prospect of deliverance from apprehended or impending evil would invigorate every faculty, inspire resolution and magnanimity, and secure the success of wise and salutary measures, by the zeal and activity with which it would dispose us to adopt and execute them. Dejection and impatience under actual distress aggravate it whilst it is continued, and prolong its duration; they render us unfit for contriving and for effecting our own rescue: whereas, hope is the spring of resolute and active endeavours; it maintains that self-possession which qualifies us for concerting means of relief; and it encourages those exertions that are necessary to this beneficial effect. When Alexander was projecting the march of his army into Persia, and contemplating, in prospect, the perils with which he was likely to encounter, he distributed various gifts amongst his associates and friends; and being asked by one of them what he reserved to himself, he replied, *Hope*. No possession he could have retained was of equal importance and value to him as this principle; and though we cannot vindicate the object of his expedition, or the motives with which it was undertaken, his conduct suggests a very instructive lesson, that will apply to cases of distress that unavoidably occur in the course of human life. It teaches us the utility of hope, as a principle of resolution and activity, and as the only principle which can bear us superior to the evils of life, and which will serve to mitigate and counteract, to redress and remove them."—III. 378, 379.

The next Sermon, XXI. of Vol. III., is wholly historical, "An Abstract of the History of Esther," and the tale is so well told, and the moral reflections are so appropriate and useful, that we cannot help wishing that the preacher had favoured us with still more discourses of the same character.

Dr. Rees appears in his ministry to have consulted especially the benefit of the young, and the Sermons in these volumes addressed to that class of hearers are not the least valuable of the collection. In one of these, however, we meet with a passage which seems open to objection: it admits, in fact, of two senses, and in one sense implies, if it does not assert, the doctrine of hereditary depravity, which, we are persuaded, the enlightened au-

thor would not be thought to inculcate. Amidst so many quotations which we admire, we must for the sake of impartiality place one of a somewhat different description, and we point it out, that in a new edition, if the author's judgment coincide with our own, it may be revised and brought into conformity with his rational system of theology:

"Our children have powers of a very exalted nature, and of a very extensive duration; they are capable of happiness or misery, in degree and continuance surpassing our conception. The state on which they are entering is a state of discipline and probation, in which they are exposed to many trials and perils. They derive from us, their degenerate and mortal progenitors, a constitution of nature disordered and impaired, in which inclinations and passions spring up and prevail, that are more hostile than conducive to their virtue and welfare. Such is the appointment of Providence, that we are instrumental in propagating a vitiated and enfeebled frame; and though existence, under all the disadvantages annexed to it and resulting through successive generations from the first parents of our race, be capable of an endless improvement and felicity; yet we cannot help deploring the degeneracy that is continued in the world, and being extremely solicitous to guard our children as much as possible against its pernicious effects, and to direct them into the path of rectitude and happiness."—III. 529, 530.

The four Sermons on the "Distinguishing Blessings of Christianity," from 1 Cor. i. 30, explain Dr. Rees's general views of the gospel. We find in them more of textual criticism than there is, with one or two distinguished exceptions, in the other Sermons. As an expositor of scripture, Dr. Rees is of the school of Locke, Clarke and Taylor. The exordium to the fourth of these Sermons contains a summary of his critical remarks on the text, and forms an admirable introduction to the concluding discourse on the subject. We cannot do justice either to our author or our reader without quoting it:

"In this concise but comprehensive epitome of Christian privileges and blessings, there is a beautiful climax, or gradation, which is not unworthy our particular notice. The Apostle having directed our views to God, as the original author

of these blessings, and to Jesus Christ, by whose mediation and instrumentality they are conveyed to us, proceeds to enumerate them in their progressive order. He begins with wisdom, or knowledge, which lies at the foundation of every affection and duty, and of every attainment and distinction, pertaining to the Christian character. But knowledge imparted to beings who are intelligent and accountable, and, at the same time, frail and erring, chargeable with guilt, and conscious of their degeneracy, would only serve to humble and distress them; to make them more sensible of their demerit, and to increase their anxiety concerning their present state and future destiny, without the hope of pardon. To wisdom, therefore, the apostle subjoins righteousness or justification, a blessing of inestimable value, for the assurance of which we are indebted to the doctrine of the gospel, and the mediation of its Author. However, an act of indemnity or forgiveness, as it cancels the guilt of past offences, and affords present relief to the anxious mind of the truly penitent, establishes no claim on continued favour, without a holy temper and conduct. Sanctification, extending its effects to the heart and life, and in its influence uniform and progressive, is essential to our interest in the Divine approbation, and indispensably necessary to our acceptance with a Being who is of purer eyes than to behold iniquity. Accordingly, the gospel provides the means, and furnishes the helps, that are requisite for this purpose. After all, it is not in the power of unassisted reason to certify what tokens of favour the Supreme Sovereign and Judge will confer on the penitent and obedient; how far he will extend his benevolent regard to persons of this character; and what destiny awaits them in a world of future, adequate, and final retribution; whether repentance and an imperfect virtue shall restore them to the forfeited privilege of immortality; what degree and what duration of happiness they shall obtain under the government of a Being who is holy and just, as well as merciful, are questions to which speculation and philosophy have been unable satisfactorily to reply; and yet they are questions which every human being must be anxious to resolve, and which are, in their nature, most interesting to the best minds. Christianity acquires peculiar excellence and value from the satisfaction which it affords us on this subject. The assurances which we derive from it, that death does not terminate our existence; the provision which it has made for perpetuating our being in a future world; and the hopes

of a boundless scene of improvement in knowledge, holiness and felicity, with which it inspires the believing and obedient, must exalt it very highly in our estimation, and recommend it to our most grateful and affectionate regard. It is not, therefore, without reason; it is with a singular propriety, and with a gradation of sentiment and language that is calculated to produce the most beneficial effect, that the Apostle closes his recital of the blessings of Christianity with *redemption*, or that deliverance from death and a succeeding immortality, which are assured to us by the doctrine and interposition of its Divine Author. Without this blessing, wisdom, pardon and holiness, however excellent and valuable in themselves, could not give full satisfaction to the mind of man, liable to dissolution, agitated by doubt and fear in the prospect of it, and desirous of ascertaining whether he has any interest in the unseen state that lies beyond the boundaries of death and the grave. It is from the knowledge and hope which Christianity imparts to us, on this most interesting subject, a subject in which all are equally concerned, and in which they are more concerned than in any other, that wisdom, and righteousness, and sanctification, acquire their highest importance, and derive their chief influence in promoting our happiness. When we are able to extend our views beyond the limits of sense and time, and to anticipate a future immortality; when we know that the consequences of our present conduct are of boundless duration, and are assured that *eternal life is the gift of God by Jesus Christ*, to all who are qualified for enjoying it, we feel an interest in the practical wisdom which Christianity imparts, in the forgiveness which it promises, and in the holiness which it enables us to acquire, superior to that which results from any other consideration. In a word, it is the doctrine of redemption that enhances the value of every other spiritual benefit which the gospel communicates to mankind. It is this doctrine which supplies the most powerful motives to a blameless and exemplary conduct; it is this which excites solicitude for pardon, which connects personal holiness and virtue with an eternal reward, and which administers the choicest consolation to the reflecting mind, both in life and in death. It occupies, accordingly, that distinguished rank and place in the gradation of the text which properly belongs to it. The Apostle, with all the eloquence of inspiration, could not raise our views to any object more excellent and valuable than this; and he, therefore, closes his summary of

evangelical blessings with that of *redemption*."—IV. 92—96.

The topics discussed in these Sermons lead the preacher to state his views of the person and mediation of Christ, which, it is well known, are of the description commonly termed moderate Arianism. He says (IV. 50) "the Son of God veiled his celestial glories in a robe of our corporeal frame;" and he speaks (IV. 109) of Christ's "native claims to our veneration." This language appears to us scarcely conformable to "the law and the testimony," but our object is not so much to answer the preacher as to enable him to explain himself to our readers; which we conceive to be the proper end of an article of Review. With this understanding, we quote, without comment, the following statement of the doctrine of the Atonement, as distinguished from the Calvinistic doctrine of Satisfaction:

"The mediation of Christ certifies and confirms the grant of pardon, with the invaluable blessings that attend it, to the penitent and upright. Forgiveness is an act of mercy; repentance establishes no claim on the part of transgressors; it is only a change in their future disposition and conduct, without annulling their past offences. The dishonour which they have thus done to the law and government of God, for which repentance is no compensation, may require a display of holiness and justice, even in the exercise of mercy; it may be necessary to accompany an act of pardon with a solemn declaration of the evil of sin, and with an awful admonition to mankind, that shall vindicate the honour of the law of God, and manifest the rectitude of his government, whilst he forgives or justifies the penitent. These necessary and important ends are answered, I apprehend, by annexing the grant of pardon to the interposition of a Mediator. Thus I conceive the death of Christ to be a virtual acknowledgment of guilt and demerit on the part of sinful man, and to afford a solemn sanction to the law of God, whilst his mercy extends indemnity to the transgressors of it. If this representation of the necessity and use of the mediatorial office of Christ, and of the efficacy of his sacrifice on behalf of sinners, be just, it illustrates and confirms the sentiment expressed in the text, and in many other passages of the New Testament, that we obtain righteousness or pardon by Jesus Christ. It serves, likewise, to exalt our ideas of his character

and office, without detracting from the essential goodness or mercy of God."—IV. 65, 66.

Sermon XI. of Vol. IV., on the "Scruples of Well-disposed Minds, with regard to the Lord's Supper," is a very seasonable and useful sacramental lecture. Instead of *fencing* the Lord's table with comminations, as some of his brethren in the ministry are constrained to do by their Directory or Rubric, this truly evangelical pastor plants around it the invitations and promises of the New Covenant, and shews the beams of mercy that irradiate this "feast of charity." He censures the inquisitorial spirit which bars Christian communion with confessions of faith and declarations of conversion and "experience," and asserts the true Protestant Dissenting principle of the equal liberty of all Christians as brethren under one Master:

"Such restrictions are undoubtedly unscriptural, and, therefore, they are unjustifiable. Nor can any plead that Christian churches are societies formed by voluntary compact, and that the members of them may introduce and establish laws for the admission of those who are to unite with them. The terms of Christian communion are immutably fixed by the Lord and Head of the church, to whom this right belongs. None can be allowed to invade his province; and, to contract the avenues into his church within narrower bounds than those which he has prescribed, by imposing conditions of communion which he has not enjoined, is, in a high degree, presumptuous and culpable. Those who regularly attend the other institutions of religion, and whose conduct is, in the main tenour of it, answerable to their visible profession, have an undoubted right of admission to the Lord's table; nor can such be refused without trespassing on the empire of Christ, and on the liberty of our fellow-Christians. So far should we be from raising obstacles in their way, from discouraging the practice of this duty, and from imposing tests which the Scriptures nowhere require, that we should invite them to unite with us, and receive with pleasure all who manifest an inclination to associate with us in the observance of this institution."—IV. 202, 203.

Here, contrary to our first design, we must pause for the present month; for we perceive that some of the remaining Sermons are entitled to more ample notice than we can give in this

Number, without neglecting other pressing claims upon our attention.

ART. V.—*Christian Worship. A Sermon preached at the Opening of the New-Road Chapel, Brighton, Aug. 20th, 1820.* By John Morell, LL.D. 8vo. pp. 28. Brighton, printed and sold by Leppard; and sold by R. Hunter, London.

THE erection of the elegant chapel at Brighton for the worship of the One God, the Father, is not the least interesting proof of the prevalence of Unitarianism; and this consecration sermon, by the learned minister of the chapel, is worthy of the occasion. Dr. Morell maintains that Unitarian is the only pure Christian worship, on the following grounds:

"1. It is contrary to the received use and acknowledged meaning of words in every instance but that under dispute, to say, that two or more persons can be comprehended in one and the same being."—P. 9.

"2. In the Trinitarian doctrine, God is more than one person; and though it is added there is notwithstanding but one God, no unity is ascribed to the Divine Being, which is intelligible by the human understanding."—Pp. 9, 10.

"3. My third defence is this. The object of Jewish and Christian worship must be acknowledged to be the same. We know, said Christ of the Jews, what we worship; and on this subject he never professed to be the teacher of a new revelation. In like manner his apostles in their addresses to the Jews declared, that, in common with their countrymen, they worshiped the God of their fathers; and, that the God of their fathers was one God, and that their worship was strictly Unitarian, requires no proof, while the law and the prophets are yet in our hand."—P. 11.

"4. Since we believe God to be pure spirit, infinitely removed from the nature of those substances which are apprehended by our senses, the proper object of our religious worship is a being purely spiritual. But man,—no man is or can be such a being; and that our Lord was truly a man, though artfully denied by the ancient Gnostics, against whom the Apostle John wrote, is now, and always has been confessed by all his followers. The inference is certain, that by our Lord's own declaration, that God is a Spirit, Jesus is not the proper object of Christian worship."—P. 12.

In an animated strain the preacher

then proceeds to shew that Christian worship should be offered in sincerity, should be a spiritual service, and should be accompanied by penitence, adorned with charity and enlivened with the hope of immortality.

ART. VI.—*The Importance of Religious Truth, and the certainty of its Universal Diffusion. A Sermon, preached at the Unitarian Chapel, in Parliament Court, Artillery Lane, London, on Wednesday, June 13, 1821, before the Supporters and Friends of the Unitarian Fund.* By William Hincks. 12mo. pp. 48. Hunter.

THIS is not a common sermon. It is forcible in argument and brilliant in eloquence. In reading it the reflection occurred to us again and again that if the Unitarian Fund possessed no other claims upon the support of Unitarians, it would be worthy of their patronage on account of its calling out from year to year the talents of a succession of their most able and most respected ministers.

Mr. Hincks's text, peculiarly appropriate, is 1 Tim. ii. 4, *Who will have all men to be saved, and to come to the knowledge of the truth*; and he opens his discourse with observing, that he thinks that the words are overstrained when applied to the condition of mankind in a future state of being. "To be saved" seems to him to mean "to participate in the blessings of the Christian religion of whatsoever kind," and to be equivalent with *coming to the knowledge of the truth*, only that this latter expression refers to the means by which the benefits implied in the former, as deliverance from the bondage of a ceremonial law, from the corruption of idolatry and vice and from the fear of death, must be obtained.

Taking up the words in this signification, the preacher proceeds to make some reflections, 1st, upon the inestimable value of religious truth; 2ndly, upon the adaptation of religious truth to the wants of all mankind, and its being freely offered to them all; and, 3rdly, upon the gospel being offered to all men through the instrumentality of those who love it most warmly and feel it most truly. This leads him to consider the prospect of the universal

diffusion of truth, which he argues, 1st, from no step which has been made in the road of improvement having ever been really lost; and, 2ndly, from the progressive course of Divine revelations.

Under the first general head, which embraces a considerable portion of the sermon, there is the most able defence of zeal for opinions that we remember to have ever read. The argument appears to us irresistible. We wish we could draw to it the serious attention of such Unitarians as stand coldly aloof from all proselyting measures.

Mr. Hincks admits, of course, the innocence of involuntary error; but he contends that it is not the less an evil because it is without criminality.

"Who ever heard of harmless disease, or doubted the kindness of removing it? We may be reduced to a very alarming condition without any thing in our feelings or appearance indicating our disordered state, or leading us to seek a remedy; but the notion of our health being practically independent of the changes which take place in our bodily frame, so that our internal structure might be deranged, and our vital organs become unfit for the proper discharge of their functions, without our being the worse for it, would be altogether contradictory and ridiculous. So we are not in general ourselves most easily made sensible of the error of our sentiments, and it is not always readily and plainly discernible in our conduct; but it is absolutely impossible that those principles and opinions on which all our actions depend, except so far as they are the mere effects of passion and momentary impulse, should be corrupted or disordered without our conduct, or the state of our feelings towards God and our neighbour, being really and materially the worse for it. However frequently we may hear the expression employed, there is in fact no such thing as a *merely speculative opinion*. Every particular of belief has its appropriate effect, which, so far as it is sincere and lively, it must produce. It may be in some considerable degree modified and controuled by the interference of other opinions, or it may exist so feebly, and be so little an object of attention and reflection, as to be overpowered by the strength of appetite, passion or transient feeling; but in all cases it acts, and of course must, to a certain extent, be beneficial or injurious according as it is true or false, so that we might as rationally expect to find a plant bearing no fruit, as a doctrine which is capable

of no practical application. In either case, resting with confidence on the laws of nature and of the human mind, and not presumptuously assuming the perfection of his own knowledge, the true philosopher will endeavour by farther and more careful investigation to discover what he is persuaded must exist, though it has hitherto eluded his notice."—Pp. 12—14.

The following passages, the only ones that we can further quote, contain a satisfactory exposition and beautiful illustration of the blessing of truth, and of the duty of zeal and diligence in its promotion:

"Indeed, if we compare together large masses of society, where we are exempted from most of the influences which mislead our judgment with respect to individuals, or small bodies, we can hardly fail of acknowledging the benefit of truth. We need only contrast the moral and social condition of the Jewish people with the degradation and corruption of their idolatrous neighbours. We need only compare the effects even of Muhammedanism with those of Paganism. We need but trace the history of Christianity, and mark the consequences of its extension in the amelioration of manners and the gradual improvement in the condition of society. We need but observe how when some of the errors which had crept into the church were removed, and the standard of Reformation was erected, the Protestants became conspicuous alike by the greater purity of their manners, and by their intellectual superiority. And can we then doubt the importance of the differences which exist between us and our fellow-Christians in general? No schemes can well be more directly opposed than our notions of the Unity and paternity of God; of the design of our Saviour's mission, and the general end of the plans of Divine Providence, and the doctrines usually accounted orthodox. Either we, or a great majority of our Christian brethren, must be deeply in error; and to say that it is of no consequence, is to say that our most cherished sentiments of piety and devotion, the only sources of our religious hope and joy, and our strongest incitements to obedience, are not worth the trouble of communicating—a most unsatisfactory proof of the use we have ourselves made of them. We are not blind to the merits of those of other persuasions, nor ought they in the least to lessen our confidence in the importance of our own views; for whatever differences there may be in the theory of

religion, all Christians entertain such views of God and a future state, as in some way make virtue desirable to them—all acknowledge the authority of the Bible, and those whose conduct is eminently pious and charitable, are invariably those who love and study it most. The direct influence of the precepts and example of our Lord and his apostles may, to a considerable extent, counteract the influence of doctrines erroneously supposed to be taught by them. The Scriptures we all acknowledge as containing revealed truth, and they can hardly be so uniformly misunderstood, and throughout perverted by system, as for that truth never to reach and influence the mind. But it would be equally *wrong* of us to overlook or undervalue those excellencies of our brethren which, being truly Christian, must have their origin in right views; and *weak* of us to give the merit of these excellencies, so easily traced to their right source, to opinions with which they may be accidentally connected, but which we are well convinced could never have originated them. If we are not greatly mistaken, we can perceive in various, but commonly in sufficiently conspicuous proportions, those feelings and actions which we should naturally expect to flow from some articles in the prevailing creed, and which we can by no means approve, to be intermixed with those which we recognise as the beautiful and admirable fruits of true Christianity, and which we contemplate with delight wherever we find them. It must of course be our opinion, that the more complete attainment of truth by those whom we admire, though we believe them to be in error, would confirm in them what is good, and tend to correct what is evil; would exalt their characters, and greatly increase their joy and satisfaction in the religion which they already adorn.

"Nor is there any thing of arrogant pretension or illiberal spirit in these views. We do not confine to ourselves the Divine favour and acceptance; we do not condemn our brethren here on account of what we suppose to be their errors, nor anticipate their future condemnation; we do not despise the virtues they possess, nor withhold from them our esteem because we cannot accept of their creed; but we are firmly convinced that truth must ever be an inestimable blessing, and that error must always be injurious to the extent of its influence. We believe Christianity to be a revelation of invaluable and most glorious truths, without the reception of which, in their unadulterated simplicity, it can never produce its full effects in promoting the virtue and hap-

piness of mankind. We have examined and formed our judgment,—we have risked our salvation on our decision, and how should not our opinions be dear and precious to us? We do love and value them, and where is our philanthropy or our charity if we do not desire and endeavour to diffuse them?

"We are taught that to spread the knowledge of the truth, and all the blessings which follow it, throughout the world, is worthy to be the especial care of Divine Providence; and shall it not then interest us, whose sublimest and most ennobling contemplations are upon the purposes and ways of the Almighty—whose most honourable and delightful employment is acting as the instruments of his plans and the messengers of his grace? Yes, we must hold religious truth in the highest estimation, and be ardently devoted to its service, if we are in any degree worthy of the blessings we enjoy, for from it they are derived—if we really love God, for in the knowledge of him, whom to know is to love, it consists—if we sincerely love our fellow-creatures, for it is the source of what we find most estimable in them at present, and the grand means of improving their moral and social condition, increasing their present happiness, and advancing their preparation for that which is to come. And shall every hope which can cheer the heart of philanthropy, give vigour to our struggles against the evils which surround us, and relieve our present disappointments with bright vistas of future good; shall every warm and enthusiastic feeling, every generous and manly exertion which is awakened by a charity that looks beyond and above mere bodily wants and interests, be sacrificed to the fear of disturbing that hollow and worthless peace, which consigns all differences to silence, and is broken by the most candid discussion, or the mildest remonstrance against error? Not unless the stillness of the stagnant pool which exhales corruption, be preferable to the healthful swell and dashing of the ocean waves—not unless it be true charity to afford to all the smile and the benediction, but to pass on in pursuit of our own objects, without offering to bestow or attempting to relieve."—Pp. 25—29.

ART. VII.—*An Essay on the Doctrine of Atonement; or, the Reconciliation of the World to God by Jesus Christ.* By Richard Wright, Unitarian Missionary. 12mo. pp. 60. Liverpool, printed; sold by D. Eaton, London. 1s.

A POPULAR Tract on this vital subject has been long a desideratum, and Mr. Wright has ably and satisfactorily supplied the want. The common doctrine of Atonement is of greater moral consequence than that of the Trinity: it takes deeper hold of men's feelings, and exercises a greater influence upon their characters. To this, therefore, Unitarians are called, in the present stage of their controversy with the self-named "Orthodox," to direct their attention, and for the mass of readers no one can desire a more complete exposure of error or vindication of truth than is found in this Essay by the much-respected Unitarian Missionary.

In a short compass Mr. Wright discusses the whole argument. His replies to objections are masterly. From these we shall extract two or three passages. In answer to the common charge against those that deny the satisfaction to Divine Justice for Sin, of giving up the doctrine of salvation by the free grace of God, the Essayist says smartly,

"Whatever the advocates of the reputed orthodox doctrine of Atonement may say about the free grace of God, on their system, properly speaking, there is no free grace of God; salvation was brought and paid for; all the blessings of the gospel were purchased; God was bought off from the infliction of his vengeance; what the gospel exhibits is not *his* free pardon, but a purchased indemnity for sinners; he had value received for all his blessings before he bestowed them."—P. 49.

"A powerful argument, with us, against the popular notion of Atonement, is, that it is subversive of the free grace of God, and, in fact, builds salvation on the ground of human merit; for as the death of Jesus was the death of a man, (and who will say now that as God he died?) if the merit of his death be the ground of our salvation, it must have human merit for its foundation."—P. 50.

Great acuteness is shewn in exposing the difficulties of the generally received doctrine.

"If Christ who is supposed to have made the satisfaction or atonement, be an infinite person, truly God, to whom did he make it? By all Christians it is acknowledged that there is and can be but one God; if then Christ be truly God, he

must be that one God; and no other God can be found to receive the Atonement. If he was God who made the Atonement, and he was God who received it, as there is but one God, it will follow that the same being both made and received it, *i. e.* that he made atonement to himself for the sins of his own creatures. May it not be said, according to the popular notions, that he laid the sins of men upon himself, inflicted on himself the punishment due to them, appeased his wrath, satisfied his own justice, and paid a price to himself for the blessings of salvation?—P. 54.

“ Besides, if the Father and the Son be perfectly equal, their justice and mercy must be equal; and how is it that the justice of the Father both requires and receives satisfaction, while no provision is made for satisfying the justice of the Son, nor a word is said about its requiring any such satisfaction? How is it that there is no wrath in the Son to appease, that he requires no price for salvation, but mercy and forgiveness flow freely from him; while the wrath of the Father needs appeasing, a price must be paid him for pardon and salvation? It would seem, according to the reputed orthodox scheme, so far from the Father and Son being per-

fectly equal, the justice of the former is far more stern and rigorous than that of the latter, and the mercy and favour of the latter far more generous and free than the mercy and favour of the former.—Pp. 55, 56.

Few persons are apprised of the great extent to which Mr. Wright's tracts circulate amongst the people. We have the means of knowing that they have, for such a description of works, an unprecedented and increasing sale amongst the readers in humbler life. Every day brings up some new instance of the effects which they produce. On this account we rejoice at the appearance of the Essay before us, designed to refute an error which involves almost every other, which darkens the character of the Almighty, confounds all the distinctions of morality, involves religion in glooms, and ministers, far beyond all the other delusions of the human mind, to spiritual pride, bigotry and the persecution of the tongue.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

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POETRY.

ON THE DEATH OF MRS. CAPPE,

July 29, 1821.

“When the ear heard her, then it blessed her; and when the eye saw her, it gave witness to her: because she delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon her, and she caused the widow’s heart to sing for joy.” *Job* xxix. 11—13.

Whence spring those tears that will not
be suppress,
But burst spontaneous from each sorrow-
ing breast?
She who was honour’d where her worth
was known,
Is from our aching hearts and eyes with-
drawn:
So instantaneously the summons came,
Scarce could we think extinct the vital
flame.
Oh! to recall her back, if but to gain
Some parting word affection might re-
tain,
To pour her benediction on each head—
Vain wish! to purer climes the spirit’s
fled.
We weep for *Her* whose energetic mind,
From every low and selfish thought re-
fin’d,
Still ceaseless strove new blessings to
impart,
To heal the wounded, bind the broken
heart,
To instruct the ignorant, the youthful
guide,
And lead the wanderer back to virtue’s
side,
The orphan’s guardian, the lorn widow’s
friend;
Such varied excellencies in her blend.
Her pure beneficence no rules confin’d,
Free, like the sun, it flow’d for all man-
kind.
Oh! can I ere forget her generous aid,
When Grief’s oppressive hand was on me
laid?
Disease combin’d to waste life’s feeble
pow’rs,
And dark despair had veil’d my future
hours:
Then, like a minist’ring angel, *she* ap-
pear’d,
And at her bidding, Hope the prospect
cheer’d.

My Mother! let me call thee by that
name,
That tender epithet thou well may’st
claim,
My comforter when in adversity,
My counsellor, my guide, or if there be
A name than parent dearer, it is thine,
In whom the worth of each at once
combine.
How oft with silent pleasure have I gaz’d
On her blue eye to heaven unconscious
rais’d,
Caught Wisdom’s honey’d accents from
her tongue,
And on her words with filial rapture
hung!
Whate’er the theme, ’twas with instruc-
tion fraught;
From her abundant stores with ease she
brought
Treasures of knowledge, and diffused
around
Some portion of the peace herself had
found.
But chief she lov’d, from youth to hoary
age,
To search with rev’rence due the sacred
page;
From thence her highest, sweetest joys
were drawn;
Her path with still increasing splendour
shone;
Her lamp was ever burning, and her
care
Was daily for her summons to prepare.
Though Time had shorn her wonted
strength, and shed
Its venerable honours on her head,
Whate’er her pious mind as *duty* view’d,
With unabated vigour she pursu’d.
Though wing’d with health and peace the
ev’ning fled,
The morning saw her number’d with the
dead;
And that blest day to *her* so much en-
dear’d,
A day of gloom and darkness then ap-
pear’d.
No more, alas! that voice so lov’d I
hear,
Or view that form to me supremely dear,
Or feel the pressure of that friendly hand,
Or list to schemes Benevolence had
plann’d,
Or mark with joy no language can im-
part
The smile which spoke a volume to my
heart—
All, all are gone, but deeply in my breast
Shall their remembrance ever be impress’d.

Oh! were her humble, thankful spirit
mine,
Her faith that could the dearest ties
resign,
Her boundless reverence for the sacred
word,
Her ardent love to heaven's Almighty
Lord,
Her cheerful acquiescence in His will,
Her zeal His holy precepts to fulfil,
Her candour: where her Master's image
shone,
There would her heart a friend and bro-
ther own.
Beloved mourners! whose sad bosoms
feel
Her loss, how great! may He your sor-
rows heal,
Whose mercy mingling with this painful
stroke,
Gently to her the bonds of nature broke.
How blessed are those servants whom
their Lord
Finds watching in obedience to his word!
Thrice happy they who for his coming
wait,
Their lot how glorious, and their joys
how great!

York, August.

C. R.

TO MY DOG, CORPORAL TRIM.

As o'er the verdant lawn I stray,
T' inhale the cheering breath of morn;
While health and peace their charms dis-
play,
And Ceres fills her bounteous horn;
Thee, faithful Trim, will I address,
Of leisure hours companion true:
And while thy merits I confess,
To thee my kindness I'll renew.
What tho' my larder be not stor'd,
With choicest game, by lux'ry priz'd;
I'll envy not the sumptuous board,
Where pain and sorrow lie disguis'd.
Tho' pleasure's vitiated taste,
Thy humble, honest worth disdain;
Oppression never steel'd thy breast,
To others ne'er didst thou give pain.
The whirring partridge to ensnare,
By base dissimulation's art;
To chase the feeble, timid hare,
(Poor triumph of a generous heart!)
These are not thine,—nor dost thou
know
The lazy joys the lap-dog shares;
Caress'd by every belle and beau,
Devoid of liberty and cares.
Thou art not doom'd to galling chains,
Or kennel's cold and cheerless gloom,
Where moping slavery complains,
At night alone allow'd to roam.

When she her sable curtains draws,
And slumbers lock the peaceful soul,
The ruffian skulks without remorse
In vain, if thou his plots controul.
And in the morning pleas'd to hear
Thy master's step, by custom known;
Transported dost thou then appear,
And nature calls thy joys her own.
Then bounding in thy playful mood,
In wanton sportings seem'st to try
On my reflections to intrude,
Or catch the wandering of mine eye.
To chase the birds in harmless speed,
To swim the silent stream along,
With pond'rous stone to sweep the mead,
These are thy sports—and shall be
sung.
Or if, to enjoy the smiling scene,
I seat myself upon a stile,
Squat at my feet thou soon art seen,
And patient waitest all the while.
From helpless days I've seen thee rise,
And ne'er abus'd thy confidence;
Beshrew the cruel heart that joys
Unfeeling rigour to dispense!
In that firm pledge, that well repays
Each mutual duty—we will join;
Fidelity shall be *thy* praise,
And mild protection shall be *mine*.
And when with age thou art oppress'd
And active sprightliness is o'er,
I'll prize thy merit once possess'd,
And tenderly thy loss deplore.
While meditation thus employ'd,
Sees all thy powers to nature true;
Deep in my breast may she abide,
Serene her joys, but ever new!

JAMES LUCKCOCK.

PÆSTUM.

NEWDIGATE PRIZE POEM.

By the Hon. G. W. F. HOWARD, of Christ
Church, Oxford.

'Mid the deep silence of the pathless wild,
Where kindlier nature once profusely
smil'd,
Th' eternal temples stand; untold their
age,
Untrac'd their annals in historic page;
All that around them stood, now far
away,
Single in ruin, mighty in decay;
Between the mountains and the azure
main,
They claim the empire of the lonely plain,
In solemn beauty, through the clear blue
light,
The Doric columns rear their massive
height;

Emblems of strength untam'd; yet conquering Time
Has mellow'd half the sternness of their prime,
And bade the lichen, 'mid their ruins grown,
Imbrown with darker tints the vivid stone.
Each channel'd pillar of the fane appears
Unspoil'd, yet soften'd by consuming years;
So calmly awful, so serenely fair,
The gazer's heart still mutely worships there.
Not always thus, when beam'd beneath the day
No fairer scene than Pæstum's lovely bay;
When her light soil bore plants of every hue,
And twice each year her storied roses blew;
While bards her blooming honours lov'd to sing,
And Tuscan zephyrs fann'd th' eternal spring.
Proud in the port the Tyrian moor'd his fleet,
And wealth and commerce fill'd the peopled street;
While here the rescu'd mariner ador'd
The sea's dread sovereign, Posidonia's lord,
With votive tablets deck'd yon hallow'd walls,
Or su'd for Justice in her crowded halls.
There stood on high the white-rob'd Flamen—there
The opening portal pour'd the choral prayer;
While to the o'er-arching heaven swell'd full the sound,
And incense blaz'd, and myriads knelt around.
'Tis past, the echoes of the plain are mute,
E'en to the herdsman's call, or shepherd's flute;
The toils of art, the charms of nature fail,
And death triumphant rides the tainted gale.
From the lone spot the trembling peasants haste,
A wild the garden, and the town a waste.
But they * are still the same; alike they mock
The invader's menace and the tempest's shock;

Such, ere the world had bow'd at Cæsar's throne,
Ere yet proud Rome's all-conqu'ring name was known,
They stood,—and fleeting centuries in vain
Have pour'd their fury o'er the enduring fane;
Such long shall stand—proud relics of a clime,
Where man was glorious and his works sublime,
While in the progress of their long decay,
Thrones sink to dust, and nations pass away.

LINES FROM A HUSBAND TO HIS WIFE.

Best of wives and best of friends,
Whose fate with mine Jehovah blends,
Again I greet thee, and renew
The thanks to love and friendship due.

Years *thirty-one*, with rapid flight,
Like arrows tipt with silver light,
Have o'er us gleam'd, and past away;
Since first with heartfelt joy I saw
The murky clouds of night withdraw,
And hail'd my *bridal day*.

Still as our days and years have flown,
How many mercies have we known!
How light the *ills* we've had to bear!
Of *good* how large and rich a share!

Now Time, indeed, has brush'd away
Our summer flowers: a wintry day
Is creeping on, and *weary* age,
Treads on the verge of life's *last* stage.

Through this last stage, as yet untrod,
Like all the past, our father God
His pow'rful aid will lend;
If we, with resignation meek,
And humble faith, his mercy seek,
And on his grace depend.

O let us then, devoid of care,
To Him, without reserve or fear,
Trust all our future days:
Assur'd of this, that he will *best*
Appoint the *time* and *place* of *rest*,
And fit us for his praise.

E. B.

July 6, 1821.

* The temples.

OBITUARY.

October 1, at *Plymouth*, G. H. STRUTT, Esq., of Milford, Derbyshire, eldest son of G. B. Strutt, Esq., of Belper, in the same county. The death of this amiable man, in the very prime of life, and amidst every promise of extensive usefulness, may be regarded as a loss to society at large, as well as to the family circle of which he was the delight and the ornament. Gentle and modest in his deportment, affable and courteous in his manners, kind and benevolent in his dispositions, he won the regard of all who enjoyed his acquaintance. Possessing a mind alive to the beauties of nature and to the attractions of the fine arts, his conversation was easy, interesting and improving. His scientific acquirements, particularly on subjects connected with mechanical philosophy, were highly respectable; and his improvements in the arrangements of the extensive works at Milford and Belper bear testimony to his skill and genius. In agricultural employments he took a lively interest, and conducted an establishment of this nature, on a plan which rendered his farm a just object of admiration, and a model for his neighbourhood. His acquaintance with subjects of political economy was correct and practical, and the benevolence of his character led him so to apply his information, as to promote the interests of the numerous work-people under his influence. His plans for their welfare were not of a visionary and impracticable nature, but tended at once to inculcate a spirit of industry, order, cleanliness, sobriety, and thus to secure the real independence of the poor. Institutions for the diffusion of knowledge among them, had his zealous support and active services; and, indeed, nothing which concerned this important portion of his fellow-creatures was regarded with indifference by him. Judicious as were the arrangements already carried into practice under his superintendence, he entertained yet more enlarged views for the amelioration of their condition. But his early death has broken off these virtuous purposes of his mind, and bequeathed to his survivors the duty of giving full effect to his benevolent intentions. He bore an anxious and protracted illness with manly and Christian fortitude. For months before his decease, he wished for life only as it might be the means of lengthened usefulness, and even when he deemed his recovery hopeless, and was perfectly resigned to the dispensations of Providence, he still thought it an act of

duty to his family to neglect no means of restoration which the tenderness of friendship suggested might be effectual. Under the full assurance that he could not survive the ensuing winter in England, he prepared to avail himself of the milder climate in the South of Europe, and had reached Plymouth, on his way to Falmouth, with the view of embarking from that port. Soon after his arrival there the symptoms of his disorder increased, and he resigned his spirit to Him who gave it.

At *Constantinople*, on the 26th of August, J. DOUGLAS STRUTT, Esq., aged 27, only son of Joseph Strutt, Esq., of Derby. This amiable young man left his native country, fourteen months ago, on his travels for the gratification of his taste, and in pursuit of intellectual improvement. He traversed France, Switzerland and Italy, visited Sicily and Malta, and from thence, such of the Greek Islands, as the lately troubled state of the times and the prevalence of the plague rendered accessible. In the course of his interesting tour, he collected many excellent specimens of natural productions, and was successful in obtaining some valuable relics of classical antiquity. Several packages, containing beautiful works in sculpture and painting, had been already sent by him to England, and he is understood to have had in his possession, at the time of his lamented decease, other proofs of the delighted attention which he was paying to the study of the fine arts. He was at Naples immediately before, and at the time of the Austrians entering that city; and there, and subsequently at Messina, he narrowly escaped with life from the violence of an ungoverned soldiery. In his course from Malta to Corfu, the vessel in which he sailed was in imminent hazard of shipwreck from the violence of a storm. His ultimate project was to reach even Egypt, that land of early science and remote antiquity. But on his voyage from Smyrna to Constantinople he was seized with a malignant fever incidental to the climate. He was considered dangerously ill on his landing at Constantinople, and was conveyed to the apartments which had been previously prepared for him at Pera, in the environs of that celebrated metropolis. But notwithstanding the judicious and unceasing attentions of Dr. Mac Ouffog, the Physician to the British Embassy and Factory, and the skill of two other eminent physicians, aided by the

anxious care of his personal friends and those of his family, he died, to the unspeakable grief of all around him, on the day stated above, and was interred on the following day with those demonstrations of respect, esteem and regret, which his amiable dispositions and manners, and his untimely fate so justly excited :—

“ By foreign hands his dying eyes were closed,
By foreign hands his decent limbs composed,
By foreign hands his peaceful grave adorn'd,
By strangers honour'd, and by strangers mourn'd.”

[The preceding melancholy intelligence, though relating to an earlier event, was received subsequently to the account of the death of Mr. Henry Strutt, inserted in the foregoing page. Ed.]

Oct. 8, ANNE, the wife of Charles R. Aikin, surgeon, of Broad-street Buildings, London.

This lady was the eldest daughter of the late Rev. Gilbert Wakefield. Her docility and excellent natural talents encouraged her father to bestow unusual pains in cultivating her understanding and literary taste. Under the paternal instructions of so distinguished a scholar, the classical productions of Greece and Rome in their original languages were, by degrees, communicated to her, not for the purpose of ostentation, but for the acquisition of habits of steady application, of refined taste and of those high principles of moral duty which the great ethical writers of the ancient world so impressively inculcate. She possessed also the inestimable advantage of having daily before her, in the person of her father, a living and revered example of the most scrupulous veracity and conscientious inflexibility in the performance of his duty, qualities which, while they exposed him to many privations, obtained for him the warm attachment and active service of those who were worthy to be his friends.

In these circumstances her childhood and early youth were passed, and by these a character might have been expected to be formed high-toned and highly cultivated indeed, though not necessarily possessed of that amenity which forms the joy and delight of domestic life. Nature, however, had kindly endowed her with a timidity of temper which rendered her wholly averse to all kinds of display, while the attacks of severe headache to which she was constitutionally subject, habituated her to uncomplaining endurance of bodily pain, and of frequent disappointment of those gay anticipations

of pleasure so fascinating to the mind of youth.

At length arrived the evil days when the exasperation of political party, aggravated by the relative situations of this country and France attained its height. A pamphlet was published by Mr. Wakefield which, although at any other time it would have provoked no animadversion, and even at that time might have been safely and magnanimously overlooked, was pursued with a vindictive activity on the part of the agents of government, which soon consigned its author to two years' imprisonment in the county goal of Dorchester. The domestic establishment of Mr. W. at Hackney, was necessarily broken up by this event, and Mrs. Wakefield with her two daughters removed to Dorchester. Here, among strangers, and in circumstances rendered doubly hazardous by their unprotected situation, and by the obloquy with which the imputed disloyalty of Mr. W. was visited, the subject of this memoir was inured to the practice of those maxims of moral prudence, of self-control, of Christian forbearance, so difficult of attainment, so inestimable when attained. A visit of some months at Liverpool now succeeded, where, in the cheerful and cultivated society of friends, whom her noble and amiable disposition most fondly attached, she regained the natural elasticity of her spirits; and joining her father, on his liberation from confinement, became again the grace and delight of the now re-united family.

While the future plans of Mr. Wakefield remained still undetermined, while the congratulations of his friends were still flowing in, the disease had commenced which, in a few days, separated him for ever from all earthly concerns. The effect of this fatal reverse, of this sudden and irretrievable calamity on a heart, like his daughter's, overflowing with filial attachment, is too sacred a subject for words to describe. She sought and found consolation where alone it is to be found, in the performance of her duty, in the sure promises of religion.

In about two years after the death of her father, she became the wife of Mr. C. R. Aikin, and thus was associated to a family which had for many years been connected with her own by the ties of mutual friendship. In entering into this new and momentous engagement, she might truly adopt the words of the poet :

Non ego illam mihi dotem duco qui dos
dicitur,
Sed Pudicitiam et Pudorem, et sedatum
Cupidinem,
Deum metum, Parentum amorem, cognatum
concordiam.

Never did an union take place between parties better fitted, by suitableness of age, of temper, of mental cultivation, and of moral habits to contribute to each other's happiness and mutual improvement. During fifteen years that this endearing connexion subsisted, the happiness that she conferred and received as a wife, a mother, a friend and the mistress of a family, was as great as the circumstances of human nature permit, alloyed only by a state of body never very robust, not unfrequently the cause of suffering to herself, and sometimes of serious apprehension to her friends. It is difficult to describe the warm affection felt for her, even by those who were only occasionally in her company, without appearing to adopt the language of panegyric rather than of truth; but he who pens these lines, her brother by marriage, an inmate in the same house with her during ten happy years, and honoured with the confidential friendship of herself and of her husband, will not be deterred from stating, in a few plain words, the summary of her character.

Her religious opinions were for the most part those of the Unitarian Christians; her piety was a deep influential feeling, the result of reverence, of love and of confidence towards the great Author of every good and perfect gift, constantly guiding her actions, seldom requiring to be clothed in words. Her conduct and conversation were always regulated by the most perfect sincerity and scrupulous veracity, blended with so much kindness and good manners, delicate taste and good sense, as attached to her the affectionate good-

will of her friends, her acquaintance and her domestics in an uncommon degree. The cheerfulness and evenness of her temper, the matron modesty of her demeanour, and even that very timidity, the result of her bodily constitution, made her the darling of all whom she honoured with her friendship, and those who knew her the most perfectly, loved her the most. How great the love was which her children and her husband felt for her, who shall estimate, or the amount of the loss which they have sustained by her death! Sacred be their sorrows, great their consolation, for over such as her the second death has no power.

Oct. 20, at *Hackney*, Mrs. ELIZABETH PALMER, widow of the late Rev. Samuel Palmer, [Mon. Repos. IX. 65 and 73—78,] in the 72nd year of her age.

On Friday the 13th of April last, at *Bombay*, after many years of severe bodily affliction, in the 48th year of his age, Lieut.-Col. FREDERICK WALTER GIFFORD, Commandant of the Garrison at that place; an old and meritorious officer, greatly respected and beloved both in public and private life for his estimable qualities, and his remains were attended to the grave, by a numerous body of gentlemen of the first rank and consideration on the Island.

The readers of the *Christian Reformer* are indebted to Lieut-Col. Gifford for the communication from India inserted in that work for April last, Vol. VII. p. 131.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Address of the Presbyterian Committees of Dublin and Belfast, acting under the sanction of the Synods of Ulster and Munster, to the Presbyterians of Ireland and Scotland, and to the Friends of Religion of all Denominations.

THE introduction of Presbyterianism into this kingdom forms a very remarkable epoch in the history of Ireland. Before the accession of James I. to the English throne, the province of Ulster was the most barbarous and uncivilized portion of the British empire. The cultivation and improvement of this province were objects of peculiar importance to King James, during the whole of his government; and the success with which he accomplished his patriotic designs for its advantage, reflects perhaps the brightest distinction

upon his reign. The main instrument which he employed to effect his benevolent purposes, was the settlement of colonies of Presbyterians from Scotland. These introduced agriculture, manufactures, habits of industry, an attention to moral obligations, and above all, a practical knowledge of the word of God. The effect of their settlement was, that in a very short period, the province of Ulster, which had been the most turbulent, unprofitable and vexatious portion of Ireland, became the most peaceful, industrious and productive.

The encouragement held out by the British government, during the reigns of James, to Scotch Presbyterians to remove to Ireland, was so strong, that wherever they formed congregations, their ministers were placed on a par with the Episcopal clergy, and were put in possession of the

tithes of the parishes where they collected their flocks. Many eminent ministers of the General Assembly were deputed by that body, or invited by the Scotch settlers, to become the stated pastors of the Presbyterians in Ireland. In the number of these ministers we are proud to reckon **JOSIAH WELCH**, the grandson of **JOHN KNOX**, the immortal Reformer of Scotland; who, about the year 1618, was ordained the pastor of the Presbyterian Church of Templepatrick, in the county of Antrim. The zealous and indefatigable labours of the Scotch Presbyterian clergy, were eminently useful in the culture of a rude and ignorant people, in promoting public tranquillity, and the general diffusion of moral and religious principles.

In this excellent and truly Christian work, the General Assembly of Scotland took a most active and zealous part. They not only recognized the Presbyterian Church of Ireland as an emanation from themselves, but entered with affectionate ardour into her interests, admitting her deputed ministers and elders to a share in their deliberations, and acknowledging her as a child worthy of their parental regard. Nor was the kindness of the General Assembly without its reciprocal advantages. In the times of severe persecution in the Church of Scotland, many of her pastors and of her people found a safe asylum among their brethren in Ireland; and several individuals, who were afterwards her brightest ornaments and her ablest advocates, have been the ministers of Presbyterian congregations in this kingdom. Under such auspices, and while maintaining such a connexion, the Presbyterian interest in this island has been, generally considered, for two centuries, in a progressive state. Although it suffered severely in the dreadful massacre and rebellion, in the year 1641, and although, during the government of Cromwell, it was deprived of its parochial emoluments, on account of its attachment to the royal cause, it revived speedily after the Restoration. Charles II. though an enemy to Presbyterians in Scotland, was a friend to Presbyterians in Ireland. Under his government, they not only enjoyed toleration and protection, but their ministers obtained pecuniary support from the crown. This support was modified and enlarged under various succeeding monarchs; till, in the reign of our late gracious Sovereign, an arrangement was made, by which the ministers of our Church receive from government a liberal and permanent stipend, which, together with the contributions of their respective congregations, places them on a footing of comfort and respectability.

The Presbyterian connexion in Ireland
VOL. XVI.

4 M

comprehends the Synod of Ulster, the Synod of Munster, and the Presbytery of Antrim, which are equally recognized by government, and are eligible to each other's churches. There is besides a large and respectable Synod in connexion with the Associate Synod or Seceders in Scotland, who also receive encouragement and support from government, but who are unconnected with the three other bodies enumerated. The Synod of Ulster is gradually increasing, and has at present about 200 churches under its care. The Synod of Munster, (including some scattered congregations in Leinster and Connaught) which, like the Synod of Ulster, was formed of Presbyterian settlers from Scotland and England, and supplied in many instances with ministers from the General Assembly, has been for many years on the decline. At one period it comprehended no fewer than forty-five congregations; of those we have to state, with feelings of unfeigned regret, that only nine now remain. The causes that have led to this decay of the Presbyterian interest, within the bounds of the Synod of Munster, are too tedious to be dwelt upon here; but we have every reason to believe the decline is not hopeless.

Under the influence of this feeling, several individual ministers connected with the Synods of Munster and Ulster, visited various parts of the South of Ireland for the purpose of preaching the gospel to many Presbyterians, whom they knew to be destitute of religious ordinances, according to the form to which they had been accustomed: and also of endeavouring to revive or establish regular Presbyterian congregations among them. The ministers who engaged in this service met with the most encouraging success. They found Presbyterians disposed every where to listen to them with attention. They succeeded in establishing a congregation at Carlow, which has been united to the Synod of Ulster. The circumstances attending the revival of this congregation were highly satisfactory. A new and commodious place of worship has been erected, the foundation-stone of which was laid by the chief magistrate of the town, in the presence, and with the concurrence, of the most distinguished inhabitants of the neighbourhood; and a respectable congregation now enjoy therein the stated ministrations of the word, according to the simple and edifying forms of the Presbyterian Church.

After these operations had been carried on for some time by the spontaneous zeal of individuals, the subject was at length brought before the two Synods of Munster and Ulster.

The former of these Synods passed the following resolutions :

" At the Annual Meeting of the Presbyterian Synods of Munster, held in Dublin, on Wednesday, July 1st, 1818,

" *Resolved unanimously*,—That we contemplate with peculiar satisfaction, the recent exertions made by our brethren of the Synod of Ulster, to extend the Presbyterian interest in the South of Ireland.

" *Resolved unanimously*,—That we will co-operate with the Synod of Ulster, in any measures they may adopt, for promoting this desirable end.

" *Resolved unanimously*,—That the thanks of the Synod are due to the Rev. Mr. Cooke and the Rev. Mr. Stewart, who have recently supplied the congregation at Carlow, for the zeal, prudence, diligence and ability exhibited by them in fulfilling the objects of their mission.

" *Resolved unanimously*,—That a copy of these resolutions, signed by our Moderator and Clerk, be sent to the Moderator of the Synod of Ulster, to be communicated to that body."

(Signed)

PH. TAYLOR, Moderator,
JAMES ARMSTRONG, Clerk.

These resolutions having been accordingly laid before the Synod of Ulster, were cordially received by that body, who thereupon resolved as follows :

" *Resolved unanimously*,—That we will most cordially co-operate with our brethren of the Synod of Munster, in promoting the Presbyterian interest in the south of Ireland.

" *Moved, and unanimously agreed to*,—That our Moderator do write a respectful letter to the Moderator of the Synod of Munster, inclosing a copy of the above resolution, and expressing the happiness we feel in the prospect of extending Presbyterianism, and our sense of the liberal conduct of our brethren in the south.

" *Resolved unanimously*,—That our warm thanks be returned to our own members, Messrs. Horner, Cooke and Stewart, for their zealous exertions in this business." Messrs. Horner, Cooke and Stewart were accordingly thanked by the Moderator.

At a subsequent meeting, the Synod of Ulster resolved, that a committee of their own body should be annually appointed, "for promoting Presbyterianism in the south and west of Ireland." The ministers nominated on this committee, for the present year, were

Rev. A. G. Malcome, D.D. Mod. Syn.
Rev. J. Thompson, Rev. S. Hanna, D.D.,
Rev. W. Neilson, D.D., Rev. H. Henry,
Rev. H. Montgomery, Rev. R. Stewart,
Rev. H. Cooke, Clerk of the Committee,

who were instructed to co-operate with the ministers of Dublin and the Synod of Munster, in preserving and extending the Presbyterian interest in the above-mentioned parts of the kingdom.

In consequence of the resolutions of the two Synods of Ulster and Munster, detailed above, the ministers of the two Presbyteries of Dublin connected with these two bodies, met and formed themselves into a permanent committee for carrying into effect the wishes of their respective Synods. This committee consists of the following members, namely,

Rev. Philip Taylor, Rev. B. M'Dowel, D.D., Rev. James Horner, Rev. Joseph Hutton, Rev. J. Armstrong, Rev. Samuel Simpson, Rev. W. H. Drummond, D.D., Rev. Joseph Scott, Rev. James Morgan.

Rev. James Carlile, Clerk of the Committee.

With whom are associated the following elders and lay gentlemen :

John Barton, John Birch, James Chambers, James Craig, John Duncan, James Ferrier, William Johnston, William Johnston, jun., Abraham Lane, William Madden, George Proctor, Thomas Wilson, Esquires.

The committee appointed by the Synod of Ulster, necessarily holding their meetings in Belfast, or in some other part of the province of Ulster, the duties which naturally devolve upon them are, exciting an interest and raising funds among the great Presbyterian population of that province, and procuring suitable ministers for the missions; while the committee formed in Dublin, having more direct and easy communication with the provinces of Munster and Connaught, receive the ministers destined for the work, appoint them to their stations, procure for them introductions and other facilities, keep an account of the expenditure of money, and hold a general superintendence over the operations.

These committees have already entered zealously into the discharge of their respective functions. Several congregational collections have been made; and arrangements are in progress for extending this mode of procuring funds. Several ministers have been sent as missionaries into various parts of the kingdom, particularly into those districts where Presbyterian congregations had existed in former times, and are now engaged with every prospect of success in collecting and organising congregations.

These ministers have found that, wherever Presbyterianism had declined, indifference to religion had increased; and, in some instances, they have had the mortification to discover individuals whose fathers were of their communion, and

who were themselves baptized into their church, either sunk into total apathy with respect to religion, or induced to join the Church of Rome.

In all places where they preached, they were heard with seriousness, and treated with kindness and respect. In some instances they were urged with importunity to return to the places which they visited. The feelings with which they were received by some aged persons who had been educated as Presbyterians, and whose early attachments were associated with the forms of our church, may be more easily conceived than expressed.

From these circumstances, it is considered by those ministers who are most competent to form an opinion, that it is practicable, not only to revive the decayed congregations, but to plant new Presbyterian churches in many towns and districts. The great extension of commerce, and the enlarged mutual intercourse that subsists between all parts of the British empire, have placed in our sea-ports and manufacturing towns, many Presbyterians from Scotland or Ulster. These families, at present insulated and precluded from the enjoyment of religious ordinances in the way in which they have been educated, would gladly support and assist the effort to introduce among them the forms to which they are attached. In many places the fields seem to be white unto the harvest. Every thing is favourable for the experiment. The British government exercises towards us the greatest kindness and encouragement: and we live on terms of the most perfect harmony and concord with our fellow-subjects of every persuasion.

In order to carry on this good work with effect and success, it would be necessary that ministers should be sent to preach frequently in the same places, and that the sphere of their missionary operations should be extended. For this purpose, as well as for erecting churches, where congregations may be formed or revived, considerable pecuniary expenses must be incurred. To enable us to meet these expenses, we naturally look first to the Presbyterians of Ireland. We would earnestly entreat all the congregations of our respective connexions to combine their efforts to promote a cause in which the respectability and character of our body are most nearly concerned. When they reflect on the great blessings they themselves possess, in being members of such religious communities as their consciences approve—in having houses of worship to resort to—and in being comforted by the preaching of God's holy word, we trust they will be desirous to extend the same blessings to many Pres-

byterian families scattered through various parts of the island; who, while they are far remote from such religious worship as they prefer, and cannot reconcile themselves to other modes of worship, remain in a great measure destitute of the ministration of the blessed Gospel, and of its edifying ordinances. The example set by our fellow-christians of every other persuasion in this kingdom to supply the spiritual wants of their people, should stimulate the Presbyterian body to active zeal in the cause we are advocating. It would reflect great and just discredit on our entire body, if we should be indifferent or inattentive to the religious state of our brethren who are hungering for the bread of life, and anxiously soliciting our assistance to carry to them this most important and valuable of all blessings.

But although the Presbyterians of Ireland are doubtless disposed to contribute for the defraying of these expenses, in proportion to their means, yet as their congregations consist, in general, of the middling and lower classes of the people, contributions sufficient for the purpose cannot be expected: the promotion of this most desirable work must therefore be interrupted, or entirely obstructed, if we do not obtain aid from other quarters. In such circumstances, from whom, under God, should we expect aid, but from our brethren in the Church of Scotland; with whom we have been connected from the earliest history of our Church, with whose fathers our fathers were companions in the endurance of many sufferings and calamities; and with whom we have long sustained an unbroken friendship and brotherly union? May we not hope, that, at a time when British liberality flows so generously to supply the wants of distant lands, Ireland will not be overlooked? That, at a time when the Presbyterians of Scotland are so laudably exerting themselves in support of missionary labours in foreign countries, their hearts and their hands will be widely opened, when the descendants of their own fore-fathers, and their fellow-worshippers at the same altar, require their assistance?

But whilst our immediate object is to promote the influence of religion among Presbyterians, we do not conceive that Christians of other denominations are uninterested in this subject; for the advancement of religion in any one denomination, besides the accession that is gained to the kingdom of the Redeemer, so far as that particular denomination extends, must diffuse a beneficial influence among all. It forms no part of the purposes of this Association to make encroachments on other churches. The object of it is solely to carry the light of Divine truth to men

who are living in darkness; to bring those within the pale of a Christian society, who are wandering as sheep without a shepherd; and, for these purposes, to direct the exertions of its members to persons to whom they have most ready access, and among whom there is the greatest likelihood of success.

We have thus stated the present circumstances of the Presbyterian Church in this island; and we depend on the sympathy and affection of our brethren in Scotland and Ireland, to afford us assistance in a conjuncture so interesting to

the common cause, and so intimately connected with the welfare of our Church.

May the God of all mercy and grace give efficacy to every measure that is adopted in his name, and in reliance on his strength, through Jesus Christ, for promoting his glory; and may he daily add to the number of such as shall be saved, and to his name shall be all the praise.

Signed by order,
HENRY COOKE, } *Clerks of*
JAMES CARLILE, } *the Committees.*

INTELLIGENCE.

DOMESTIC.

Manchester College, York.

THE Thirty-fifth Annual Meeting of the Trustees of this Institution was held at the Cross-Street Chapel Rooms, in Manchester, on Friday the 3rd August last, Ottiwell Wood, Esq., of Edge Hill, in the Chair.

The proceedings of the Committee since the last Annual Meeting of the Trustees were read, approved of and confirmed.

The accounts of the Treasurer for the past year were laid before the Meeting, duly audited by Mr. Samuel Kay and Mr. T. B. W. Sanderson, and were allowed.

After passing unanimous votes of thanks to the President, Vice-President, Visitors, Treasurer, Deputy Treasurers, Secretaries, Committee and Auditors, for their services during the past year, the Meeting proceeded to the appointment of Officers for the year ensuing, when the following gentlemen were elected, viz. Joseph Strutt, Esq., of Derby, President; James Touchet, Esq., of Broom House, near Manchester, Peter Martineau, Esq., of St. Albans, Daniel Gaskell, Esq., of Lupsett, near Wakefield, and Abraham Crompton, Esq., of Lune Villa, near Lancaster, Vice-Presidents; George William Wood, Esq., of Platt, near Manchester, Treasurer; Thomas Robinson, Esq., of Manchester, Chairman of the Committee; the Reverend John Gooch Robberds and Mr. Samuel D. Darbishire, of Manchester, Secretaries; and Mr. Samuel Kay and Mr. Edward Hanson, Auditors. The offices of Visitor and Assistant Visitor continue to be filled by the Rev. William Turner, of Newcastle, and the Rev. Joseph Hutton, B. A., of Leeds.

The Committee of the last year was re-elected, with the exception of Mr. Robert H. Gregg, Mr. Benjamin Naylor,

Mr. John Touchet, and Mr. James Touchet, Jun. These gentlemen are succeeded by Mr. Nathaniel Phillips, Mr. Benjamin Heywood, Mr. James Potter, and Mr. Mark Phillips, all of Manchester.

The Deputy Treasurers were also re-elected, with the exception of William Shore, Esq., of Tapton, near Sheffield, who is succeeded by Odley Shore, Esq., of Sheffield.

The Divinity Students in the College, during the past session, were fifteen in number, all on the foundation. Of these Mr. G. B. Wawne, Mr. William Wilson, Mr. George Cheetham, Mr. Samuel Heinenken, Mr. John Owen, and Mr. Richard Smith, have completed their course of study, and have entered upon the duties of their profession as Protestant Dissenting Ministers. Seven candidates, viz. Mr. Timothy Hawkes, son of the late Mr. Thomas Hawkes, of Birmingham, and nephew of the late Rev. William Hawkes, of Manchester; Mr. John Smale, of Exeter; Mr. George Lee, Jun., son of the Rev. George Lee, of Hull; Mr. William Bowen, M. A., from the University of Glasgow, son of the Rev. Thomas Bowen, late of Walsall, and now of Ilminster; Mr. William Brown, of Newcastle; Mr. Franklin Howarth, of Andenshaw, near Manchester, and Mr. John Mitchelson, of Jarrow, having been admitted into the College for the ensuing session, the present number of Divinity Students on the Foundation is fifteen. Applications for admission, for the session commencing in September, 1822, accompanied by the requisite testimonials, should be addressed to the Secretaries before the 1st of May next.

The Trustees have much pleasure in being enabled to give a more favourable report of the state of the funds, than they had occasion to do at the close of the two preceding years. The annual subscrip-

tions discontinued during the last year amount to 23*l*. The amount of new subscriptions received is 59*l*. 10*s*., being an increase in the whole amount of subscriptions of 36*l*. 10*s*. The congregational collections, during the same period, have produced a larger sum than in any former year; and the legacies and benefactions, which have been received, have exceeded the usual average. The Trustees have, in consequence, been enabled to make a considerable addition to the permanent fund, by vesting therein the sum of 500*l*.

The Treasurer having reported that a large balance of cash remained in his hands on account of the permanent Fund, and it being deemed expedient that the same should be invested in the purchase of chief rents or in the Funds, the following gentlemen were appointed Trustees for all investments which may be made in real property on that account, viz. George William Wood, Esq., the Rev. John Gooch Robberds, the Rev. John Grundy, Messrs. Nathaniel Philips, Thos. H. Robinson, James Touchet, Jun., James Darbshire, Jun., John Ashton Yates, Benjamin H. Bright, T. B. W. Sanderson, Edward Baxter, Samuel Kay and Hugo Worthington. And Joseph Strutt, Esq., Daniel Gaskell, Esq., Robert Philips, Jun., Esq., and Osley Shore, Esq., were appointed Trustees for investments in personal property to be made on the same account.

The Trustees have now to communicate to the public the proceedings which have taken place in reference to the Legacy of 5000*l*., bequeathed by the late Samuel Jones, Esq., to the principal officers of the College, in trust for the augmentation of the salaries of Protestant Dissenting Ministers; and which is noticed in the Report of the Trustees, published in the Repository for November, 1819. In the commencement of the year a communication was made by the Trustees of the Legacy to the Committee, stating, that they had received an intimation from the acting executors of Mr. Jones's Will, that the Legacy would not be paid, except with the sanction of the Court of Chancery; that in their opinion, the proceedings, which it would be necessary to institute in order to establish the bequest, should be carried on under the direction of a public body, rather than by themselves as individuals; and they, therefore, submitted the case to the consideration of the College Committee. In consequence of this communication, the Committee undertook the superintendence of the Chancery suit, which, they were advised, would be the only means of rendering available Mr. Jones's benevolent intentions. A Bill was accordingly filed

in the Court of Chancery, under the direction of the Committee, praying that the Executors of Mr. Jones's Will might be directed to pay over the Legacy of 5000*l*. to the individuals named by the Testator, for the charitable purposes contemplated by the Will.

The defendants have since filed their answer to the Bill, and the proceedings have gone on in regular progression. The evidence in support of those allegations of the Bill which are not admitted by the defendants; is now preparing, and it is expected that the case will be heard before the Vice Chancellor in the early part of the ensuing year.

At the close of the business the Chair was taken by Daniel Gaskell, Esq., when the thanks of the Meeting, were unanimously voted to Ottiwell Wood, Esq., for his services as President.

In the afternoon the subscribers and friends of the Institution dined together at the Bridgewater Arms, to celebrate the Thirty-fifth Anniversary of the College. Ottiwell Wood, Esq., filled the President's Chair on the occasion, and by his acceptable services contributed much to the rational enjoyment of the evening.

J. G. ROBBERDS,
S. D. DARBISHIRE,
Secretaries.

Manchester, September 1, 1821.

New Unitarian Chapel, Port-Glasgow.

September 3. At PORT-GLASGOW the foundation stone was laid of a Chapel for Unitarian worship. The Rev. B. Marston, of Glasgow, delivered an Address and Prayer, appropriate to the occasion. —*Glasgow Chronicle.*

New Unitarian Chapel, Diss.

THE first stone of a new Unitarian Chapel, to be built in the Park Field, Diss, Norfolk, to replace that which till now had existed at *Palgrave*, was laid on Wednesday the 26th of September, by Meadows Taylor and Thomas Dyson, Esqs. Several other friends of the society were present, and we are happy to bear our testimony to the liberal spirit of the age, by stating, that during the interval the Society of Friends have lent to the Unitarian congregation their Meeting House, in which place the Rev. Stephen Weaver Browne, A. B., of Monkwell Street, delivered, on Thursday the 4th of October, a very striking, extemporaneous discourse on the Lord's Supper, before a very numerous and respectable congregation.

Captain THURSH has given permission to the society at Diss to reprint the Letter, stating his reasons for quitting the wor-

ship of the Established Church, which lately appeared in the Numbers of *The Christian Reformer*.

Somerset and Dorset Half-yearly Meeting of Ministers.

ON Tuesday, October 2nd, was held, at Bridport, the adjourned Half-yearly Meeting of Ministers and friends residing in part of Somersetshire and Dorsetshire, who are united in acknowledging God, the Father, as the only object of worship. In the morning, the Rev. Mr. Lewis, of Dorchester, conducted the devotional part of the service; and the Rev. G. B. Wawne, of Bridport, preached, from Romans x. 8, 9. In the evening, the Rev. John Owen, of Yeovil, introduced the service; and the Rev. Dr. Davies, of Taunton, delivered a discourse from Micah vi. 8. Ministers and friends were present from Dorchester, Yeovil, Taunton, Ilminster and Lympston. Eighteen new members were added to the Society; and thirty-four friends of the Association dined together at the Bull Inn. The next Meeting will be held at Taunton, on the Tuesday in Easter Week, 1822, and the Rev. Mr. Bowen, of Ilminster, is appointed to preach.

G. B. WAWNE.

MISCELLANEOUS.

Greek Chair, Glasgow.

D. K. SANDFORD, Esq., of Christ Church, Oxford, is elected Professor of Greek in the University of Glasgow, in the place of the late Professor Young.

Ireland.

For the first time during many weeks we can extract a gleam of pleasure from the provincial reports of the Irish newspapers. The *Dublin Correspondent* states that a repentant spirit had begun to shew itself at Newcastle, in the county of Limerick, the centre of the recent troubles. Some accounts say that a portion of the plundered arms had been brought in by the peasantry; and this much-wished-for amelioration has been ascribed to the earnest interference of the neighbouring priesthood; a fact which we are disposed implicitly to credit. On few occasions have the lower Irish ever been brought to reason, but through the influence of their priests. It is a favourite remark with the enemies of Catholicism, therefore, that the storms which are laid by the church are produced with her privity or connivance. This is a false and most injurious imputation upon the clergymen. They are as deeply interested as any class of the community in the maintenance of peace, and in the growth of good order,

subordination and morality among the people. The Romish priests of Ireland are too sensible, we may add, too calculating a body, not to know that their own real influence and dignity, as a priesthood in the state, must depend on the tranquillity, and not on the disorders of their country; and as mere citizens, (independent of their clerical character,) it is clear enough, that the priests must be as anxious for the peace of society as their neighbours.—*The Times*, Oct. 27, 1821.

LITERARY.

MR. BELSHAM wishes to state, that though his work on the Epistles of Paul is in considerable forwardness, he by no means flatters himself that he shall be able to offer it to the public before Christmas.

THE REV. T. BROADHURST, of Bath, will shortly publish a third edition of his "Advice to Young Ladies on the Improvement of the Mind, and the Conduct of Life," carefully revised, with some Additions. The work has been for several years out of print.

IN the press, a new edition of *Neal's History of the Puritans*, by the late Dr. Toulmin, 5 vols. 8vo. Carefully revised, corrected and enlarged, by W. Jones, author of the "History of the Christian Church."

IN November will be published, with the Almanacks, *Time's Telescope for 1822*; containing an explanation of Saints' Days and Holydays; with Illustrations of British History and Antiquities, Notices of obsolete Rites and Customs, and Sketches of Comparative Chronology and Contemporary Biography; including Astronomical Occurrences in every Month, and a Diary of Nature, explaining the various Appearances in the Animal and Vegetable Kingdoms; the whole being interspersed with amusing Anecdotes, and illustrative and decorative Extracts from our first living Poets. An Introduction to the Study of Conchology will be prefixed, with an accurately coloured Plate of some of the most rare and beautiful Shells.

The Memoirs of Her Majesty, which will probably be published early in November, and which will be written by Mr. JOHN WILKS, Jun., will contain Her Private Correspondence with several distinguished Individuals; part of the intended Case of Recrimination; the Evidence collected in Italy on her behalf, and which did not arrive in Time in England; and other Facts and Documents

of State Importance, as well as her Travels on the Continent.

FOREIGN. FRANCE.

The Archbishop of Paris, Cardinal TALLEYRAND DE PERIGORD, died at Paris, on Saturday the 20th inst. His eminence was 85 years of age, and was created Cardinal and Archbishop of Paris in 1817. Born of an ancient family, he is said to have united the dignity of rank with Christian humility, and the gravity of the prelate with the purity of the priestly character. His fidelity to the House of Bourbon, which was finally rewarded by the highest ecclesiastical preferment, was tried and found unalloyed during the adversity of his sovereign, to whom, in his character of grand almoner, he remained attached during his exile, and with whom he returned to France in 1814. By his death Louis XVIII. will have a mitre, and his Holiness a Cardinal's hat to dispose of. In looking over the list of the sacred college, we find a great proportion of the members of very advanced ages. His Holiness is upwards of 79; the Cardinal Archbishop of Pirra, 85; the Cardinal Archbishop of Sienna, 81; the Cardinal Archbishop of Parma, 81; the Cardinal Archbishop of Langres, 83; and several others are about 80. The youngest is the Cardinal Rodolph, John Joseph Reinier, Archduke of Austria, who, most likely, will wear the triple crown long before he reaches the age of the present Pope.—(Newspapers.)

GERMANY. Brunswick.

The remains of the lamented CAROLINE, Queen of England, were interred in this her native place, amidst the ashes of her distinguished family, at midnight, August 24th. When the mourners, among whom were a hundred young ladies of the first families in Brunswick, dressed in white, and bearing flowers, were all arranged in the tomb, the Minister, whose name was J. W. G. Wolff, preacher of the Cathedral Church, a mild and sensible-looking man, about 60 years of age, stood at the head of the coffin, and, in a voice tremulous with emotion, uttered a prayer in the German language, of which the following is a translation, which we insert the rather as its want of "orthodoxy" has been complained of in England:—

The Prayer.

"Transient is our life, perishable all fortune and glory of the earth! Thus, All-wise God, thou hast ordained it! But in death are terminated all the hard-

ships, troubles and sufferings that attend the life of man in this state of imperfection. Not in this world, where we are strangers, where we live in a constant struggle with adversities and our own infirmities, no, only in that to come, for which thou hast created our immortal spirit, do we find the desired felicity, and purer, untroubled, unperishable, joys. Penetrated even in the inmost recesses of our hearts, by this solemn and consoling truth, we elevate with pious devotion our hearts to thee, the Infinite One! in this sacred place, and at the coffin of a Deceased, whom thy all-wise will once destined for a terrestrial throne, and now, after a rare change of destiny, hast called into the land of eternal peace. With hearts deeply affected do we view the burying-place of this descendant of a beloved and princely family. Thou, her benign Creator, didst adorn her with high advantages of mind and body, and didst bestow upon her a heart full of clemency and benignity. Thy providence placed her where she could and was resolved to do much good, to the honour of her high family, and for the weal of the country whose princess she was. Unsearchable, O Eternal, are thy ways! After a transient and troublesome life, she has now finished her earthly career, and her unanimated body returns to the vault where her ever-memorable father, her brother, her relations are resting.

"Almighty God! With elevated hearts we glorify thy grace for all the benefits thou hast given to the deceased during her life, and we infinitely revere thy wisdom in the present termination of her severe trials; whereby, after thy most benign intention, she should be purified of human infirmities, and be prepared for a better life. Thanks to thee for the comfort thou hast richly granted her in her last hours; thanks for the great strength thou didst inspire her with, both in her life and in her last moments, to a patient and courageous endurance of her sufferings and grievances; thanks for the hopes strengthened in her soul, wherewith, full of desire and serenity and faith, she passed from a mortal to an immortal life. Now may her released soul enjoy the peaceful and blissful tranquillity which this imperfect world cannot grant! and may thy grace, thou all-just and most righteous Lord, recompense her in that state of perfection for what was but deficient here on earth! But to us let her ever-memorable remembrance be a moving and beneficial lesson, thus to believe, thus to hope, thus to live, that we may once courageously pass over to the life of just requital. And now, most gracious God, preserve likewise to us graciously

the remaining most beloved members of our princely family, for our joy and for the welfare of our country, and attend their days with thy richest blessing! Grant our most pious wishes! Amen."

While the minister was uttering this beautiful and pathetic prayer, all were deeply affected: the military did not disdain to express their emotions in an audible manner, and several times we saw the Great Chamberlain wipe away the tears from his fine manly countenance. As to the immediate mourners, including the servants of the Queen's household, we never saw more unequivocal and unaffected sorrow. When the prayer was finished, and before the mourners left the tomb, the hundred young ladies were admitted, and formed a large circle round the platform; they strewed flowers on the floor; and then having prepared some wreaths, arranged them in different forms on the coffin; they then knelt down, uttered a short prayer, and retired amidst the tears and sobs of the company.

AMERICA.—UNITED STATES.

(From a Correspondent.)

It appears from the following documents, which are copied verbatim from the "Morning Advertiser," that the fatal effects of the barbarous practice of *Duelling* has been strikingly exemplified on the other side of the Atlantic. It is to be hoped, that in a land where free inquiry in matters of religion is making rapid strides, and rational Christianity meets with considerable encouragement, we shall not long hear of such outrageous insults on good sense and piety.

From the *Georgetown Metropolitan*,
Aug. 9.

Fatal Duel.—On Tuesday evening last, a duel was fought out of the district line above this town, between Edward J. Fox, Esq., of the Treasury Department, and Henry Randall, Esq. of the same department. The order of combat was

eight paces distance, wheel and fire. Mr. F. fired a second or two before his antagonist, and his ball fell short a few feet. Mr. R.'s shot took effect, entering Mr. F.'s right breast, and passing directly through his heart, he fell dead without a groan. Both parties behaved with a cool determined intrepidity.

From the *Washington Gazette*, Aug. 9.

Last evening, at the funeral of Mr. Edward Fox, which was very respectably and numerously attended, by the principal officers of the Treasury Department, several officers of the other departments, and a large concourse of citizens, a difficulty had like to have occurred which might have excited very unpleasant feelings. After repeated applications to several clergymen to perform the funeral service, none could be prevailed on to officiate, from motives we will not even conjecture; at length the Rev. Robert Little, of the Unitarian Church, was applied to, who, at a minute's warning, with a truly Christian spirit, cheerfully undertook the discharge of this last sad duty, and performed it in a very impressive and able manner, very opportunely introducing, when the body was deposited "in the house appointed for all living," some excellent reflections against the barbarous practice of duelling; he referred to the necessity of adhering to the Divine precepts of Jesus, in the government and direction of our passions, that would certainly conduct us through life, "without fear and without reproach." His incidental anticipation of the agonized feelings of Mr. F.'s parents and family, when they heard of the catastrophe, touched every feeling heart who heard him.

P. S. In addition to these documents there is a note purporting to be from the "New York Gazette," wherein the Editor of that paper states, that a citizen threatens to publish the names of those ministers who refused, or evaded the request to officiate.

CORRESPONDENCE.

Communications have been received from Dr. J. Jones (continued Remarks on Dr. J. P. Smith's critique on Philipp. ii. 5); Messrs. Frend (Mosaic Account of the Creation vindicated, in reply to Mr. Belsham's Sermon); G. Kenrick (Four Letters to Unitarian Mourners); Q. (on the Peterborough Questions); T. C. H.; G. M. D.; W. B. S.; An Occasional Lay-Preacher.

A gentleman, not usually a contributor to our pages, has put into our hands a paper, to be followed by another or two, on the *Uncharitable spirit of Dr. J. P. Smith towards Mr. Belsham*, in his "Scripture Testimony."

If *Philalethes* will cause a copy of the work to which he refers, p. 588, to be left for the Editor at the Publishers', some account of it will be given in our pages.

Our Correspondent M. S. (p. 447) has provoked several replies. As these are in some points similar, we may not think it necessary to insert them all, but we shall make use of most of them in whole or in part. Our sole wish is to maintain impartiality, and to see justice done to the subject.